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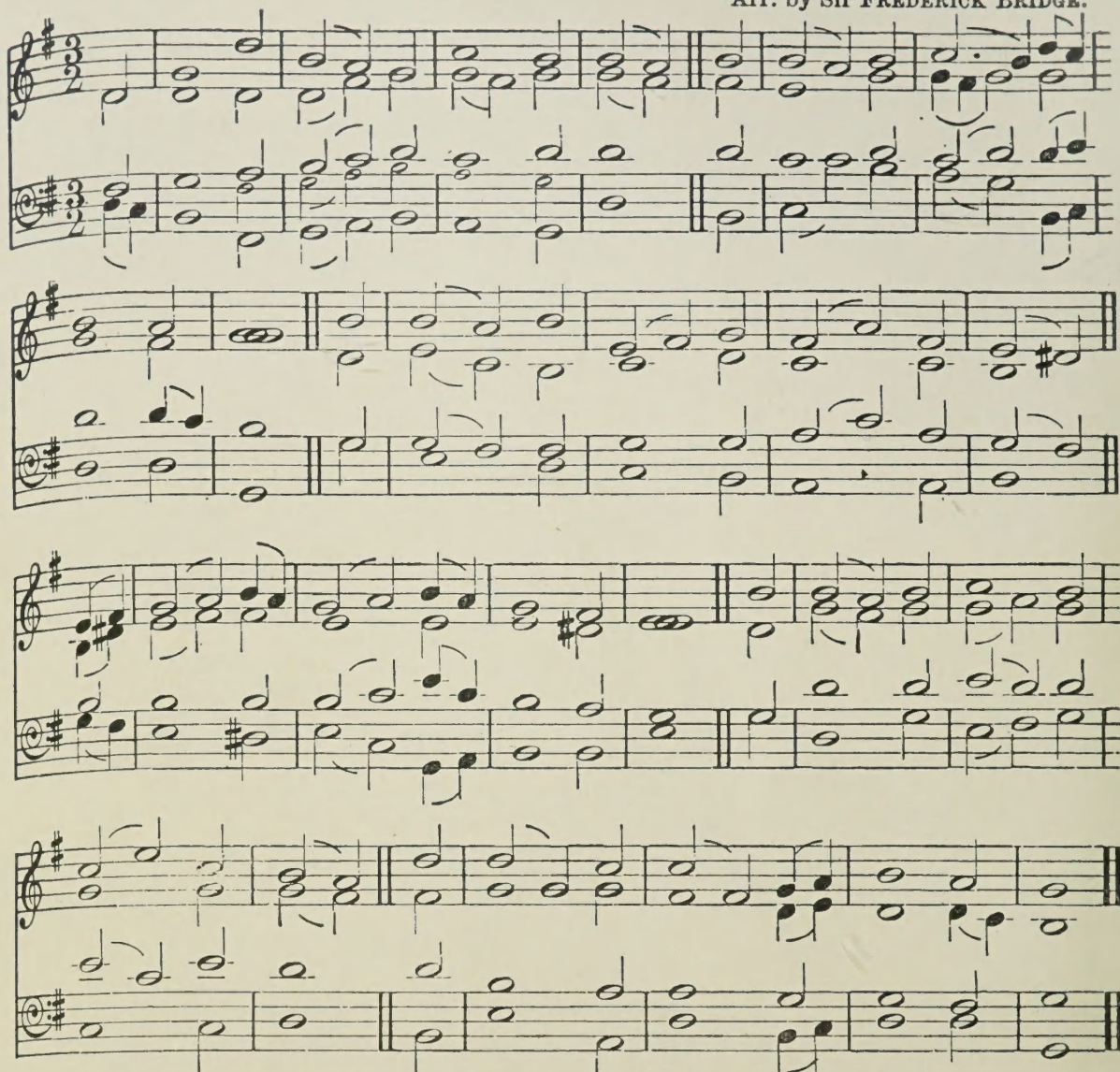
# ZIONS HERALD

New England Methodist Monthly



JANUARY, 1963

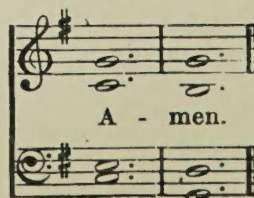




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- 1 WHERE shall my wondering soul begin?  
 How shall I all to heaven aspire?  
 A slave redeemed from death and sin,  
 A brand plucked from eternal fire,  
 How shall I equal triumphs raise,  
 Or sing my great Deliverer's praise?
- 2 O how shall I the goodness tell,  
 Father, which Thou to me hast showed?  
 That I, a child of wrath and hell,  
 I should be called a child of God,  
 Should know, should feel my sins forgiven,  
 Blest with this antepast of heaven!
- 3 And shall I slight my Father's love?  
 Or basely fear His gifts to own?  
 Unmindful of His favours prove?  
 Shall I, the hallowed cross to shun,  
 Refuse His righteousness to impart,  
 By hiding it within my heart?

- 4 Outcasts of men, to you I call,  
 Harlots, and publicans, and thieves!  
 He spreads His arms to embrace you all;  
 Sinners alone His grace receives:  
 No need of Him the righteous have;  
 He came the lost to seek and save.
- 5 Come, O my guilty brethren, come,  
 Groaning beneath your load of sin!  
 His bleeding heart shall make you room,  
 His open side shall take you in;  
 He calls you now, invites you home:  
 Come, O my guilty brethren, come!





# ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 141

No. 1

January, 1963

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Warren C. Carberg, Editor

Members of the Boston Wesleyan Association: Henry W. Webster, president; Arthur T. Gregorian, vice-president; Loring W. Powell, treasurer; Vincent P. Clarke, secretary; Alden Eberly, auditor. Lewis A. Gray, Russell W. MacLaren, Dr. Emerson Sylvester, and Robert T. Sanford, board of directors with the officers. Howard D. Brewer, Lewis M. Hollingsworth, Stephen C. Luce, Jr., Arland A. Dirlam, James Fraggos, Mason Hartman, and Henry C. Young.

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## From Our Readers

Bishop James K. Mathews  
581 Boylston Street  
Boston 16, Massachusetts  
Dear Bishop Mathews:

MCOR is thrilled by the magnificent response of Methodists to the Advent Appeal for Algeria. Blankets are pouring into our Church World Service centers. Numerous cash gifts are (Concluded on page 24)

### On the Cover . . .

A "GOODWILL" HAPPY NEW YEAR IN SIX LANGUAGES—Six little members of the Morgan Memorial Goodwill Day Nursery, which cares for fifty children of working mothers, gleefully wish you Happy New Year in their respective "languages." Left to right—Nora Papagroas (Greek), Tonia Jimenez (Spanish), Stephen Wiley (American Negro), Terry Barros (Portuguese), Phyllis Contestabile (Italian), and Jimmy Ferris (Irish). The sextet represents more than thirty nationality groups served at the Nursery.

### Inside Front Cover . . .

Miss Estelle Carver, noted preacher, and other speakers have deplored the fact that "Where Shall My Wondering Soul Begin," is not in the Methodist Hymnal. Written by Charles Wesley on Aldersgate Day it has been often called the "birthday hymn of Methodism." ZIONS HERALD reproduces it from the British Methodist Hymnal in response to numerous requests so that New England Methodists may sing it during the Aldersgate observance.

### Inside Back Cover . . .

A new poster is available from the New York office of the World Council of Churches, 475 Riverside Drive, New York 27, N. Y. Printed in white on a blue background, the poster carries an explanation of the Council's symbol, a boat with a mast in the form of the cross and the Greek word, "oikoumene." The word ecumenical—meaning worldwide—comes from the Greek.

### Back Cover . . .

The skeleton of the Prudential Building with 42 of its 52 stories bolted together, shown rising above Copley Square. The building can be seen now from almost any approach in Boston; it is going to be the tallest building outside of Manhattan. Part of the Boston Public Library can be detected at the lower right side.



### **"Defend and Maintain"**

ZIONS HERALD was founded in 1823 for one primary purpose. It was to "defend and maintain" Methodism, then facing open hostility from the established churches.

This year this venerable and heroic publication, too often neglected in these modern days, observes its 140th anniversary. For all but nine years of its existence the magazine has been published by the Boston Wesleyan Association, a group of 20 Methodist laymen.

Many of these early Wesleyanites were among the founders of Boston University. All of them devoted much of their time and money to "defend and maintain."

Magazines came and disappeared from the Methodist scene. ZIONS HERALD persisted. It fought for causes that were unpopular and often to its economic detriment. It was a journalistic bulwark for the cause of abolition, when that issue provoked mob action. In the end the publication emerged battle-scarred, and usually attenuated, but more often than not time has proved it right.

This year a 140th anniversary public dinner in its honor will be held April 25 with Bishop Mathews as the speaker at a place to be named later.

ZIONS HERALD in recent years has been a staunch supporter of Methodist Information. It shares with Methodist Information a suite of offices fully-equipped and rent free.

Last year Methodist Information launched a study on costs of providing a tabloid edition of ZIONS HERALD, free of charge for every one of an estimated 50,000 Methodist families.

The expense was found to be prohibitive. The costs of mailing, in particular, are extremely high and getting higher. There is also opposition to the changing back to the tabloid format.

There is a growing sentiment in favor of retaining ZIONS HERALD in its present form. Under one plan now being considered, the four conferences would underwrite a limited number of these magazines in order that at least one copy might be on the literature table of every church and in the hands of every board and commission.

We feel that we are not competing with *Together*. *Together* and ZIONS HERALD have their own separate fields. ZIONS HERALD is primarily a magazine for New England Methodists.

If the circulation of ZIONS HERALD could be increased from 2,000 to 5,000 in this manner, the printing cost per copy would be decreased and the advertising revenue in time would advance.

The decrease in costs would automatically be passed along to the conference.

In time perhaps we might envision a further gain to 10,000. The cost of printing per magazine would once again decrease and the amount of advertising would mount.

If ZIONS HERALD followed the experience of other magazines this "pump priming" would eventually make it self-supporting, a goal much to be desired.

### **"Is America Surrendering To Moral Decay?"**

One of the constantly recurring themes that gets "good play" in the magazines is that "America is falling into a moral decay such as led to the downfall of the Roman Empire." Such an article gets good "reader response," and the next weeks bring many concerned "letters to the editors"—generally.

A recent magazine article went into quite extensive generalizations on the theme: Russia believes that we are declining morally and is biding her time to be the Goth pouring into our cities; the schools have allowed juvenile delinquency to hasten our ruin from within; we have been rendered weak and flabby by various forms of social welfare; our churches have laughed off sin—and crime, lawlessness, and degeneracy are the result; licentiousness has taken over the fields of art, and literature, and entertainment, and the end is not yet.

It is easy to pile up the "evidence" of our decay, even as Thackeray did it for England a century ago. Certainly the newspapers, the motion pictures (including those exported for foreign consumption), and the TV add their subtle and less-subtle piling up of crimes and more crimes as the daily intellectual and informational "food" for their subscribers. "Crime news sells papers": the Good News and the news of good people are too common and uninteresting to make the headlines.

Too often the preacher, trying to teach moral righteousness, approaches it in the same negative and sadly unbalanced manner. *The Saturday Evening Post* recently quoted (but with an expression of doubt) Dr. Billy Graham as saying: "Thought-



## —Editorials—

ful men are becoming frightened by the overwhelming evidence that the world is in its last days. . . . We cheat, we lie, we steal, we engage in character assassination, we manifest an alarming degree of social irresponsibility in political and economic affairs, yet many find it hard to believe that the judgment of God is at hand." The listing and the prophecy are as old as recorded history.

Now it would be very easy to pile up the statistics to show that crime and delinquency, and sin (and, therefore, the breakdown of the "old moral standards") are on the increase. The FBI would help prove it to us. But it reminds me of an experience in Mozambique, Africa, years ago: I attended a patriotic rally at which a high government official (from Portugal) was telling the African audience that "there is more crime in New York City than in all of Portugal." To which my translator whispered in my ear, "He forgot to add that there are more people in New York than in all Portugal." . . . The tabulating machine would show more crime and wrongdoing in America today than in (say) 1780: but is it more in proportion to the population? What about the millions of people who never get into the courts, or into the jails, or into public print by reason of unsocial doings; are not they increasing *in totals* also?

Then, again, don't we tend to forget, or gloss over, the "moral decay" of yesterday, and inflate that of today? We have made political and moral paragons of the "Founding Fathers" and of the "Signers." Yet wasn't one revered "Signer" charged with profiteering from supplies to the Continental Army—and escaped punishment only because there were not the aggressive prosecuting attorneys and hard-hitting juries that would press such charges today? And weren't some of our greatest presidents beplagued by financial scandals in their official families?

It would be ridiculous for me—or anyone else—to deny the existence of crime, moral wrongdoing, and sin in America—and out across the world. But it is just as ridiculous to use the magnifying glass to look at it, and to use the minimizing glass to look at the justice, righteousness, and goodness growing and spreading among even larger groups of people in America and elsewhere.

So long as we do not accept and condone the "moral cellar" as our place and way of life (as we are told it was in the old China), there is hope for us (Americans and others) individually and

nationally. There *is* sin, and crime, and moral laxity in America—but only among a small minority. We are aware of it; we know the roots of much of it; we know how to eradicate much of it—if we are willing to pay the price. And—above all—we have the freedom to speak against it, to do battle with it. Let us do just that!

—W. W. REID

### **"Cancer by the Carton"**

Probably no single person in this country has waged a more relentless warfare against the cigaret than Dr. Richard H. Overholt, director of the Overholt Thoracic Clinic of Boston.

No one can witness his film "Cancer by the Carton" without a genuine shudder of horror at the amount of suffering and disease so firmly linked to cigaret smoking.

It is reasonable to believe that he has removed more cancerous lungs than any other surgeon in this section. No man has been in closer touch with the suffering which such a disease entails.

Speaking at a dinner of the New England Baptist Hospital recently, Dr. Overholt made an exceedingly practical suggestion that smoking be outlawed within hospital walls.

Such a ban, he said, would not only enable patients to get well faster but it would remove the temptation from those patients who have been ordered by their doctors to give up smoking.

It would also remove the fire hazard from smoking patients who have received medication. Dr. Overholt said in this connection that in Boston 40 per cent of fires are caused by people who fall asleep in bed while smoking.

More than once Dr. Overholt has rebuked doctors who continue to smoke while recognizing the dangers of such a practice.

Teachers, clergymen, physicians and other individuals of influence should set a personal example by giving up the habit, he believes.

He spoke against the sale of cigarets in vending machines where they may be purchased by minors.

Methodists everywhere should unite to combat one of our nation's principal evils.



mr. durkee is minister of  
maple street methodist  
church, lynn, mass.

# Holy Communion . . . an agent of evangelism

by the Rev. Robert M. Durkee

With the words "Jesus Christ Is Lord" as the Quadrennial emphasis in our church, it is a temptation to let this statement stand merely as an exclamation rather than as a description of an active and dynamic experience. One means by which we manifest the Lordship of Christ in the life of the church is in the celebration of the Lord's Supper.

As The Methodist Church observes the 225th Anniversary of Aldersgate Day, attention should be given to the sacramental emphasis in the life of John Wesley as well as to his "heart warming experience." If we are to imitate the ministry of the founder of our denomination, we cannot exclude his personal dependence upon the Sacrament or his use of it as an agent of evangelism.

The origins of the early church and the heritage within our own Methodist denomination give insight into the importance of the Eucharist in the life of the gathered community of the Church. In his *Journal* (June, 1740) John Wesley wrote, "In the ancient Church, every one was baptized, communicated daily. So, in the Acts we read 'they all communicated daily in the breaking of bread and in prayer.'" And writing out of his own concern for the importance of the sacraments as an evangelistic agent, Wesley stated, "For many now present know the very beginning of your conversion to God (perhaps in some the first deep conviction) was wrought at the Lord's Table." (June, 1740) It was out of this conviction that he received the sacrament daily during the

Lenten season and admonished his followers to receive Holy Communion every week. He regarded this sacrament as a "converting" as well as a "confirming" ordinance.

In the transplanting of Methodism from England to America and with the scarcity of ordained clergy and the difficulties of travel along the frontier of the new nation, the place of the sacrament in the life of the Church was mitigated. Preaching and revivals were emphasized as the means of conversion, and the reception of the sacrament was an infrequent experience to many of the converts.

Through resurgence of Biblical study in recent years, Methodists are finding renewed interest in the doctrine of the Lord's Supper, not merely as a memorial of an event long past, but as an encounter with the real presence of Christ's redeeming love. Out of his own frequent encounter with that presence, Wesley wrote, "The power of God's grace is experienced in the material elements of bread and wine. The acceptance of this sacrificial love is the moment of conversion. Nowhere is the Lordship of Christ more dramatically heralded than in the moment he speaks to us, 'This is my body.'" Although it is folly to talk about going back to Wesley, certainly if we could recover his doctrine of the Eucharist, we would have a more evangelistic agent than many expensive programs and brochures.

As the laity of the church is dependent upon the ordained ministry to receive this means of grace, more



frequent servings of the sacrament of Holy Communion must be offered. The sacrament may be made available on the first Sunday of the month but, if one person should hunger for it more frequently, the clergy is obliged to offer it. The acceptance of the ordination vows to faithfully "minister the doctrine of Christ, the Sacraments and the discipline of the Church" employs the pastor to offer the sacrificial elements to his people as often as they may desire. Only as he is willing to consecrate and serve the elements to his flock, can this be a means of grace to them.

Some churches have established a mid-month or even a weekly serving at an earlier hour than Morning Worship. Although only a few persons may attend, it can be more meaningful than a large congregation ushered forward by squads of ushers. In one such early service, a pastor had only one person present. After the service, that person confided that she had contemplated suicide and, in walking past the church, the bulletin board notice of an early service of Holy Communion seemed an invitation to enter. Her presence at the Lord's Table was her moment of conversion and the prelude of pastoral counseling which led her into an active relationship with that church.

It is sometimes alleged that too frequent attendance at Holy Communion will dilute its meaningfulness. Experience shows, however, that those denominations which most frequently offer the Eucharist to their people hold the highest regard for this sacrament. Conversely, those denominations which offer it infrequently interpret the experience as an historical remembrance.

In a day in which science has unmasked many of the mysteries of life, we are still confronted by the mystery of God's forgiveness and grace in the body and blood of our Redeeming Lord. Our Methodist ritual for Holy Communion is rich in scriptural teachings, and allows frequent vocal participation of the congregation in the liturgy of worship. The opportunity to sing the responses offers a wide dimension in this participation. But the individual cannot receive the benefit of this ordinance without the assistance of his pastor.

The task of evangelism is the Church's greatest challenge in our day. The techniques of the frontier are ineffectual in our sophisticated culture. Even the pulpit finds itself perplexed to make the faith relevant to contemporary life. The sacramental worship with its promise of grace and regeneration must be looked to as an agent of evangelism which will draw the gathered community into a deeper acknowledgment that "Jesus Christ is Lord."



*BEAUTIFUL BOSTON. Looking east from the top of the John Hancock Building. The courthouse, the Customs House and the Western Union Building fringe the Public Garden and the Common.*

*January, 1963*



## Lexington Church Gives Missionary Truck

It all started in October. Mr. and Mrs. Edward Barber and their two children, Methodist missionaries to Bolivia, said good-bye to one of their supporting churches, the Lexington (Mass.) Methodist Church en route to their missions work.

While talking to Dick Beamon, a layman in the church, Ed mentioned the matter of a half-ton pick-up truck which would be needed in his work. It just so happened that Dick was a former automobile salesman and, when the missionary quoted a price he would have to pay, the layman said, "Let me look into it for you."

He began to wonder if the church might be able to give the Barbers their truck as a Christmas present. He talked to other laymen and the pastor, the Rev. T. Landon Lindsay, about it. It was pointed out that in previous years the Christmas offering was included in the church income to pay end-of-the-year bills; and, besides, the truck would cost four or even five times the amount usually given at Christmas by the church members.

But more was needed to discourage the idea. Enthusiasm spread and the November meeting of the official board heartily and unanimously endorsed the project.

With only a short time before Christmas and a minimum of \$2,000 to be raised there was a definite need for publicity and work. Al Peckham, another layman, designed a sticker with a circuit rider bearing "Our 1962 Christmas Missionary Gift." These stickers were then pasted on small replicas of the truck. Then these

models were sold at a booth manned by Mrs. Dorothy Schramm, chairman of the commission on missions, for contributions of ten dollars or more. Each family was asked to consider a share of ten dollars. There were several one hundred dollar gifts and others of fifty.

And the young people got into the act, too. Christmas banks brought in over \$100 and members of the M.Y.F.

planned special projects for the Barbers' truck.

One man said, "My wife and I spend quite a bit on each other at Christmas, but this year we are going to give fifty dollars to the truck and give ourselves token gifts." A young person came up to the pastor and queried excitedly, "Can I give a dollar for ten months?"

Towards the end of the truck drive anxieties arose as to whether the church had succeeded. On Christmas Sunday the congregation rejoiced to hear that they raised over \$2,300.00—and contributions were still coming in.

And, as an added surprise, the treasurer recently announced that the church will also be able to meet all its obligations at the end of the year, even without the regular Christmas offering.

Lexington Methodists could really feel it was a better Christmas and better church for all this year.



**LEXINGTON METHODISTS BUY MISSIONARY TRUCK.** *This year's Christmas offering went toward the purchase of a truck for the Edward Barbers in Bolivia. Shown above are from the left, Dick Beamon, layman; Mrs. Dorothy Schramm, chairman of the commission on missions; Christine Sykes; Janet Phillips; the Rev. T. Landon Lindsay, pastor; and Ruth Phillips.*



Miss Usher: "Never mad at anyone"

## Lowell Church Pays Tribute to 76-Year Member

The Rev. Owen W. Kerr, pastor of the Highland Union Methodist Church in Lowell, said a very interesting thing about one of his parishioners the other day.

He was discussing Miss Katharine Usher, a member of his church for 76 years who has passed her 90th birthday.

But the phrase that galvanized the attention of city editors was "she never was mad at anyone in her life."

Since Mr. Kerr is not given to overstatement we will accept his phrase as gospel. But if it is literally true it makes this little woman eligible for the "most unforgettable character" award of 1962.

Most of us are mad at someone all the time or everybody some of the time but if this darling little lady has never been mad at anyone, she must be a delightful character.

Unfortunately your editor did not have time to interview her. He had to get over to Lawrence and stayed just long enough to talk to the pastor and get a picture of the presentation of the citation.

But her pastor tells me that seldom in the 76 long years has she failed to attend a service or serve on a parish committee.

She is a former school teacher who slipped into retirement in 1937 after 45 years in the local school system. Sunday morning when she stood beside the minister she was wearing an orchid presented by the teachers' association.

Miss Usher is in fine health and active in the church.

Furthermore she maintains that she is going right ahead with being active. Of course, now and then she has to rest up a bit. She does her own cooking and she climbs the two flights to her own apartment at 32 Walker Street at a brisk pace.

Once a specialist told her that she had a cancer in the kidney. It was eradicated finally but it was feared that it would return and that she could expect only three years of life.

But that was nine years ago and she is still going strong.



*Never mad at anyone in 76 years of church attendance. That's the tribute that the Rev. Owen W. Kerr paid to Miss Katharine Usher, 91, who has attended Highland Union Methodist Church in Lowell, Mass., for 76 years. A retired school teacher, she is still active in church work.*

## Dr. Hawver Engaged In Education Work

The Rev. Dr. Daniel H. Hawver is presently engaged in a special ministry in the cause of Christian Higher Education throughout the Boston Area of The Methodist Church. He has been appointed by Boston University as a liaison agent to the several annual conferences. As such, he is available to local churches as their resource guide in the interpretation and promotion of Christian Higher Education. He has already filled many speaking engagements since last fall at district conferences, church family nights, Sunday worship and other local church meetings.

For 34 years Dr. Hawver was an active minister in the Area. He retired at the 1961 New England Annual Conference having just served at the College Avenue Methodist Church in West Somerville. From 1952-1957 he was Boston District superintendent.

Pastors, commissions on education, and other interested persons of the Boston Area may contact him at 48 Savoy Road, Needham Heights 92, Mass., or telephone 444-0958.

## Bishop in Georgia in Feb.

Bishop James K. Mathews will deliver a lecture at a winter camp meeting at Epworth-by-the-Sea. St. Simons Island, Georgia, next February 10-15. Bishop Mathews will preach on Romans.

Sharing in the program will be Dr. Ralph Sockman, former minister at Christ Methodist Church in New York City, and Bishop John Owen Smith of Atlanta, Ga., camp meeting coordinator.

## A DOUBLE BARRELED CRISIS

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Every Day in the Year—Someone finds new hope in one of the nine separate agencies serving all ages, all creeds, all nationalities.

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Enclosed donation for "Moving Fund" ☐ my donation for needy ☐ my Christmas donation ☐

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# A Community of Reconciliation

by Bishop James K. Mathews

A Methodist bishop in a monastery? Yes, I was in one for four days last summer. Perhaps I should hasten to say that it was a Protestant monastery and explain something of the circumstances which occasioned my visit there.

Attendance at the Central Committee of the World Council of Churches in Parish last August afforded me opportunity also to be present at another significant ecumenical gathering. It was the dedication of the Church of the Reconciliation at Taizé in the heart of old Burgundy. Christians of many lands and many denominations came together to celebrate this event at the time of the Feast of the Transfiguration (August 5-6).

The Church of the Reconciliation was built in France as an act of penitence and Christian brotherhood by German churches. In 1958 a Berlin lawyer, Dr. Lothar Kreyssig, launched a movement of reconciliation called Aktion Suhnezeichen (Signs of Expiation). He invited Christians from all parts of Germany to contribute toward the construction of places of worship in countries ravaged by German during World War II. Adults contributed funds and young people gave their labor voluntarily. The response was wide spread and already edifices have been built in England (a part of Coventry Cathedral), Holland, Norway, Belgium, Greece, Israel and France.

The Church of the Reconciliation dominates a lovely slope adjacent to the Taizé monastic community. This modern edifice has a unique design, the work of an architect who is a lay-brother of the Community, and is a striking though somewhat severe combination of native stone and reinforced concrete, effectively relieved by stained-glass windows. It was entirely paid for by Germans and constructed by successive teams of German youth during a period of about fifteen months. Above the west wall is a large stained-glass window of ab-

stract design. On the southern exposure is a series of windows depicting in turn: the Nativity; Epiphany; Palm Sunday; Easter; Ascension; Pentecost and the Transfiguration. These windows were designed and executed locally, again, by two lay brothers who are artists.

It was a moving experience, then, to be present for the dedication of this great structure. Typically, the Taizé Community did not actually accept title to the building, for they regard it as belonging to all churches. Typically also, the first Sunday service was a liturgy of praise celebrated by Eastern Orthodox clergy and laymen. The dedication ceremony itself was as a part of a Protestant Holy Communion service. The next morning a Roman Catholic mass was held in the crypt of the church. Quite properly the worshipper is called to attention by a striking sign at the entrance of the Church of the Reconciliation:

"You who enter here, be reconciled;  
Father with son;  
Husband with wife;  
Believer with unbeliever;  
Christian with separated brother."

Moreover, to those who may feel that German Christians have not really acted responsibly nor adequately "atoned" for their part in World War II, it may be reassuring that there have been these gestures of reconciliation. The spirit in which it was offered may be seen from a plaque in the crypt that reads as follows:

"This Church of the Reconciliation with its crypt was built by the German movement Aktion Suhnezeichen (Signs of Expiation). Being written in stone, it expresses better than mere words the desire for peace and reconciliation among all men.  
"It is not the purpose of this sign to make us dwell on a painful past. Rather it calls



us to fix our eyes on a future of reconciliation.

"Already reconciled with God, let us search for peace within ourselves, peace with one another, in family life, in work, peace in the parish and the Church, peace among all nations.

"The Church of Reconciliation is first of all a place of prayer so that divided Christians may soon be visibly reunited in one Church."

Now let us turn to the Taizé Community itself. Though its story has been told a good many times, it will perhaps be worthwhile to repeat it.

An afternoon's train journey from Paris brings one to the tiny station at Taizé, not far from Cluny, the medieval monastic center in central France. It is a half mile's walk uphill to the village itself. Like many other French villages, it was almost deserted by its people having moved to cities. A young Swiss theological graduate first came to it more than 20 years ago. His name was Roger Schutz, now prior of Taizé.

As one enters the village the visitor observes a symbol of the cross, beneath which are five loaves and two fishes and around which are the words COMMUNAUTE TAIZÉ. He is greeted by earnest, friendly young men who prove to be some of the brothers. Soon the traveller is welcomed into one of the guest rooms. For the pilgrim it is a memorable place of retreat and renewal.

Roger Schutz would not stand out particularly in a crowd of men. A conversation with him, however, reveals something of his depth and force of character. It was while he was still a theological student in Lausanne that he first had a vision of what has become the Taizé Community. He did his thesis on the rule of St. Benedict. At the same time he began meeting with like-minded friends for study, prayer and spiritual retreats. In August, 1940, Schutz went to Taizé and lived there alone for two years. The little town lay near the boundary-line between occupied France and Vichy France. His was an important role in helping French Jews escape from the Gestapo to safety in Switzerland. When the Nazis became suspicious, he had to withdraw until after the war.

During the interval in Geneva Schutz met in turn with friends who have been his closest associates ever since. They were Max Thurian, a gifted theologian and now sub-prior, Pierre Souvairan and Daniel de Montmollin. Together their dream of a Protestant monastic group began to take form. The friends lived together; developed a regular common prayer life; and worked among intellectuals, students and trade-unionists.

At war's end in 1945 the group returned to Taizé. Among various practical activities they established a home for war orphans and began to develop friendly relations with Roman Catholic leaders. They supported themselves by the work of their hands or minds—as they have continued to do. The measure of their boldness in starting to work in Burgundy is seen in the fact that only two out of each thousand people in that part of France are Protestants. Nevertheless, association has been cordial, so much so that the bishop of the Roman Catholic diocese of Autun, in which Taizé is situated, has allowed the brothers to worship freely in the charming little 12th century romanesque church there. I was told that the present Pope John XXIII, then papal nuncio in Paris, encouraged this step.

In 1949, on Easter morning, the little group, now grown to seven, made their formal life-time "professions" and became a monastic community. It has since grown to fifty—all but eight of whom are laymen. They have come from many lands—France, Spain, Germany, the Netherlands, Switzerland, Denmark. They also are from many walks in life—farmer, agricultural engineer, doctor, lawyer, meteorologist, printer, architect, to mention only some of them. Moreover, they came from several denominational backgrounds. All are deeply devoted to Jesus Christ and committed to a ministry of reconciliation. All are Protestants. Though Roman Catholics, Orthodox and, to some extent, the Anglicans have had monastic traditions, this is the only effort in the Reformed heritage—a bold venture! For they have been courageous enough to put the "new wine" of the Reformation in the "old wine-skins of monasticism."

The prospective candidates come to Taizé as postulants. After a period of mutual observation the candidate may be admitted as a novice for approximately two and a half years of training and service. During this period the brother may freely withdraw and some have done so. At the end of the period, by unanimous agreement of the brothers, the novice may make his "profession" and become a *Frère*. None of the regular brothers is expected to withdraw and so far none has done so. It is a life-time vocation.

The brothers take the three traditional monastic vows of chastity, poverty and obedience—traditional but with a difference! For the Taizé Community has redefined these concepts in contemporary and Protestant terms. Celibacy is not regarded as *superior* to marriage, not as ascetic. It is thought of as an *alternative* to marriage, for the Christian. To ancient Israel, marriage was essential for every Jew. Christ established two vocations to men—both revolutionary: monogamous, irrevocable marriage; and celibacy. The power to fulfill

"The Church of Reconciliation is first  
of all a place of prayer so that  
divided Christians may soon be  
visibly reunited in one Church."



either vocation is from God. Both also are avenues of service to God. In our over-sexualized Western culture, the second alternative may have special meaning to some Protestants of our time. It is certainly not obligatory nor possible for all. But who would go so far as to deny its validity for the ones who feel it their special call? As they put it: "If celibacy brings greater availability to concern oneself with the things of God, it is acceptable only in order to give oneself more fully to one's neighbor with the very love of Christ." Or again, "Our celibacy means neither breaking with human affections, nor indifference, but calls for the transformation of our natural love. Only Christ converts the passions into total love for one's neighbor." It might be well for us Methodists to recall that Bishop Asbury wanted his itinerant preachers to remain single.

Poverty is, for the Taizé Community, a holding of all goods in common. They do not idealize poverty. It is not a "virtue in itself." The community of goods is a token of total community, the sharing of all life—its work, its joys, its sorrows. Here, again, is a corrective to our overly materialistic Western culture. But even goods held in common can be an embarrassment to a religious group. Taizé has to fight against prosperity, which has often in the past sapped the vitality from monasticism. For all intent and purposes they have recently "given away" their farm into a farmers' co-operative. Their witness is that the "earth is the Lord's and the fulness thereof." Over-emphasis on mere possession would seem to be a denial of this.

As to obedience, again it is not conceived as the suppression of personality. Rather, it is required because some principle of authority is necessary for life in community. "There is no hope of a bold and total service of Jesus Christ without unity of mind. Individualism disintegrates the Community and halts its advance." Neither individual rule nor majority rule prevails at Taizé. Rather authority is vested in the Prior "in Council." After the fullest group consultation, his decision is deliberately accepted not in an authoritarian way but as a part of a covenant of unity. So thoroughly does the present Prior, Roger Schutz, submit himself to the rule of Christ, that his own authority in practical matters seems to be above reproach, and great harmony is clearly evident.

All of this is clearly defined in the Rule of Taizé of which Frère Roger is the author. It is surely one of the more significant Christian documents of our time. It is related to a long Christian tradition but thoroughly rooted in Jesus Christ and the contemporary situation.

Supporting their whole common life is their common worship of Taizé. Worship at the community is really a part of the modern liturgical revival. No effort has been spared to recover the experience of truly meaningful worship. Three times a day the brothers gather in the tiny village church for united prayer—at seven in the morning, again at noon and finally in the evening. The language is, of course, French. Part of the worship is in silence, partly it is a reading or saying or chanting of

Scripture, Psalms and prayers. The Sunday Communion is particularly outstanding, and of rare beauty. All the services are attractive and all are attended by villagers or visitors. It is at worship, and only at worship, that the brothers wear a white habit. (At other times they wear ordinary clothes and are indistinguishable from any other people.) White symbolizes joy and praise, consecration to the service of God. Incidentally, the habit is a great "leveller."

Each day the brothers repeat the following before going to their work: "In this day's labor and rest may you be vivified by the Word of God. Maintain interior silence in all things in order to rest in Christ. Penetrate yourself with the spirit of the Beatitudes: Joy, Simplicity, Mercy." They strongly adhere to the idea of living for God in each present moment.

Taizé common life, supported by common worship, is for the one aim of common *mission* in the world. Not all brothers by any means stay at Taizé. A number are called "frères en mission"—scattered in witness and service in the world. Brothers are serving at present in Marseilles, Algiers, West Africa, Sheffield in England and Germany. Others have served for periods in the United States. All support themselves and "find" or "create" their mission. They speak of "the mission of presence in the world." Their mission is to be *there* and to be in Christ; and in their being *there*, Christ is there. They take quite seriously the word: "Where two or three are gathered together in my name, there am I in the midst." So it is that a non-Christian atmosphere, or an anti-Christian atmosphere, is replaced with a Christian atmosphere, through the acknowledged presence of Christ.

It should be mentioned that a counter-part community for women, following the Taizé rule and worship, has been established at Grandchamps in Switzerland. There is also a kind of "Third Order" for married couples called "Le Foyer d'Unité"; that is, Heart or Household of Unity. This is open to those who are willing to accept a disciplined prayer life, practice hospitality, simplicity, true unity in marriage and engagement in ecumenical witness in their own parishes.

What are we to say to all this? Personally, I support the idea of Taizé. I would not expect to see everyone join such a community, but the alternative should be open to some Protestants. Too many of our young people have gone into Roman Catholic orders for there has been nowhere else for them to go. This is not a monasticism of *withdrawal* or *escape*; but of *engagement* in the world. It undoubtedly offers much promise for fresh approaches to the Christian mission today. There are some situations in which missionary families cannot really serve effectively. The brothers at Taizé seem normal and their work entirely relevant. They would like to have a branch house in the United States. Likewise, they would welcome Americans joining them. I, for one, would be glad to see some Methodists do so, provided it is God's call for them. Taizé is, in my view, compatible with Methodism!





# A Woman's World

## News of W.S.C.S. Groups in the Area

### New England Conference News

by Mrs. Melvin E. Lawrence

January, while it is not the beginning of a year for our Woman's Society of Christian Service, is a natural time to, like Janus, the Roman god who had two faces and could look backward and forward at the same time, take stock and see where we have been and in what direction we are headed.

Mrs. Charles C. McPherson, New England Conference Society President, at the annual meeting held in Wesley Methodist Church, Springfield, May, 1959, following her election said that during her term of office she would set two goals—one, an increase in membership and, two, the complete payment of the \$15,000 mortgage at Cooper Community Center, Roxbury.

Both of these objectives become individual responsibilities for an increase in membership requires that a member will care enough to bring another into the fellowship, and the payment of the mortgage depends on the concern of each one and her reaction to it.

Other facets from these two goals would be increases all along the line—prayer groups, study classes, programs, support, participation, and action.

Sometimes we need to stop and consider what membership in the Woman's Society of Christian Service means. Bishop G. Bromley Oxnam, in *The Methodist Woman* states, "An individual multiplies herself many fold when belonging to a great organization through which her ideas may move out to influence millions. The Woman's Society of Christian Service is the most effective organization of the church, and every Methodist woman ought to be in its membership."



*Mrs. Charles C. McPherson, president  
of the New England Conference  
Woman's Society of Christian Service.  
—Bradford Bachrach*

Regarding the payment of the mortgage, each person who has ever signed her name to a contract that states, "I will pay" and fulfills the demand, knows the rewarding experience that comes from having the stamp "Paid In Full" affixed. When this happens at Cooper we will be gratified but more than that we will feel a sense of release, for then we will be able to embark on new and greater areas of service.

There is still time to help in reaching these objectives of increased membership and payment of mortgage. During these months before annual meeting in May, make a special attempt to enlist new members and check your society records to see if a mortgage payment has been made. Many societies have carried this item in their budgets year after year and it is because of their loyalty and devotion of going beyond the asking of \$1.00 per member that the goal is in sight.

Let's all pay our share now so that we may be assured of having a mortgage-burning ceremony at annual conference society meeting at Epworth Methodist Church, Worcester, May 16, 1963.

All payments are to be sent by the local society treasurer to the district treasurer marked Cooper Building Fund.

Each year brings changes in the personnel of our Woman's Division and this year we note the retiring from active service of Mrs. E. LeRoy Stiffler, publication manager; Mrs. C. C. Long, secretary of literature and publications (Mrs. Long was granted sick leave in June, 1961); Miss Elizabeth Stinson, secretary of missionary education; and Miss Hazel M. Best, assistant treasurer, department of work in foreign fields.

We have been richly blessed because these women chose to serve in the Woman's Division of Christian Service and we give thanks to God for their devoted service.

We would like you to know:

Mrs. Ernest Stansfield, president of the Springfield District Society, has been elected to serve as Dean of the New England Conference School of Missions. Mrs. Stansfield is replacing Mrs. Clarence F. Avey who has resigned.

A new venture in missionary education of our New England Conference youth will take place this summer when a School of Missions will be held at Rolling Ridge, North Andover, July 28 to August 3. This will be a co-operative effort and included in the committee will be representatives from the Conference, Woman's Society, Board of Education, and Board of Missions.

Serving from the Conference Society will be Mrs. Emil Hartl of the Boston District and Member-at-Large of the Woman's Division of Christian Service; the Secretary of Missionary Personnel; and the Secretary of Youth.

The Week of Prayer and Self Denial will be renamed Call to Prayer and Self Denial.

The Secretary of Literature and Publications will drop the "and Publications" from her title and will now be known as the Secretary of Literature.

The editorial staff of *World Outlook* has announced that very soon it will  
(Concluded on page 24)



# Area News

## N. H. Church Revives

The Chesterfield Methodist Church, once the mother church of New Hampshire Methodism, is showing signs of new life. Recently the Commissions of Stewardship and Finance of the Spofford and Chesterfield Methodist churches met in joint session and voted to increase the ministerial support of the parish by \$600. It also moved to instruct the District Superintendent that the parish no longer needs help from the Board of Missions.

This action was voted after hearing a report of the outcome of the recent community-wide canvass, conducted under the guidance of Robert Brown of Lynn, Mass. The results showed that the pledges for the Spofford Methodist Church were increased from 21 to 47 and the weekly amount pledged has increased from \$25.50 to \$59.40.

In the Chesterfield church 23 pledges were received for a weekly total of \$60. Thus came an end to dependence on the board of missions which has lasted 41 years.

Both churches wish to acknowledge their debt of gratitude to Raymond Clark of the Spofford Methodist Church for his direction of the drive as chairman.

The Rev. Charles H. Moore is pastor at Chesterfield and Spofford.

## Gifts for Church in Southport, Maine

The Church at Southport, Maine, has been the recipient of several gifts during the summer and fall which add to the beauty of the sanctuary. The first of these was a Brass Cross and its accompanying vases for use upon the Altar, which was the gift of one of the Summer residents on the island, in appreciation of the service which is being rendered by the Church and its ministry.



*The Rev. Dr. James H. Robinson, New York City (left), who has done much to promote good will and understanding among Africans with his traveling groups of students, was a speaker at the Lexington (Mass.) Methodist Church on Dec. 9. The Rev. T. Landon Lindsay, pastor, is at the right.*

The dedication of this gift by the pastor inspired a group of friends to act upon a project which had been

under consideration for some time. This was the provision of a pair of flags to be placed flanking the Altar. These were dedicated by the pastor on "Veterans' Day," November 11, in a service in which he was assisted by the charge lay leader, the chairman of the Commission on Worship, the president of the Union Club, which made the gift, and by the local post of the American Legion. The subject of the pastor's dedicatory sermon was "The Banner that God Gives Us."

Another gift was a set of stone steps with steel hand-rails at each entrance, and a "black-top" path to the main door. The church is currently engaged in the erection of a religious education unit to take care of the demands of the growing Church School.

The Rev. William T. Bennett, a retired member of the Maine Conference, is the supply pastor, and Maurice Taylor is lay leader of the Southport church.



*BOSTON AREA DELEGATION at the Annual Conference of Evangelism, Ocean City, N. J., Nov. 27-30. Left to right: the Rev. Morrill O. Martin, Providence district superintendent; the Rev. Thomas Merrill, Ogunquit Methodist Church, York Village, Maine; the Rev. Daniel A. Thurston, associate, Trinity Church, Springfield; the Rev. William J. Ogle, Lynn district superintendent; the Rev. Raymond Grossman, People's Church, Union, Maine; the Rev. John Neff, Clark Memorial, Portland, Maine; the Rev. Ronald G. Whitney, Church Hill Methodist, Norwell, Mass.; Mrs. Whitney; the Rev. J. Norman Barrett, N. H. Southern district superintendent; and Mrs. Barrett. They are talking with Dr. J. Manning Potts, editor of "The Upper Room," before the official Aldersgate year symbol.*





**Tremont Street Methodist**  
 Part of the special \$15,000 grant to the Tremont Street Methodist Church, Boston, from the Woman's Division of Christian Service has gone to renovating the exterior of this historic edifice. Inside the large hall has been completely refurbished and on the second floor partitioning has created much-needed space. It was at this church, in 1869, that the Woman's Foreign Missionary Society was founded. The present pastor is the Rev. Royden C. Richardson.



January, 1963

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<b>Coming in January, February and March . . .</b>	
World Service Sunday	January 27
Race Relations Sunday	February 10
Day of Prayer for Students	February 17
Brotherhood Week	February 17
World Service Sunday	February 24
Ash Wednesday	February 27
One Great Hour of Sharing	March 24



The annual Christmas Family Service of the Cliftondale Methodist Church was held this year at the Saugus High School in order to accommodate the crowd of 1,000 people who wished to attend. Bishop James K. Mathews was the preacher. He was assisted by the Rev. William J. Ogle, Lynn district superintendent; the Rev. Donald H. Freeman, pastor, and the Rev. Mark R. Shaw, associate.





Boston's famed Trinity Episcopal Church where John Melville Burgess was consecrated as suffragan bishop of the Protestant Episcopal Church on Dec. 8. The Right Rev. Angus Dun, retired bishop, stands before the altar. Bishop James K. Mathews, Methodist resident in the Boston Area, was in the procession.



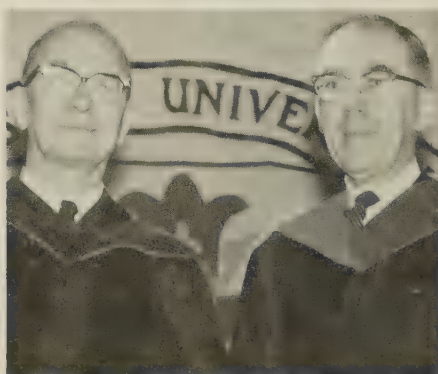
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## Aldersgate Year 1963



Dr. Robert H. Hamill, right, newly-named Dean (designate) of Marsh Chapel, participated in his first Boston University Christmas Convocation yesterday (Tuesday, December 18). Dr. Hamill, a prominent Midwestern clergyman for many years, and President Harold C. Case of the University conducted the Convocation service in the University's Sargent Gymnasium before a capacity audience of students, faculty and staff.

—Boston University Photo Service

## BOOK REVIEW

**KALENA AND SANA.** *Esma Rideout Booth. Illustrated by Robert Pious. 152 pp. \$3.50. David McKay Co., Inc., New York, 1962.*

Every young girl will enjoy this sequel to *Kalena*. She is now a young bride and Sana is her doctor husband. The action of the plot is set against the background of the recent revolution in the Congo, and Mrs. Booth has drawn upon her personal experiences to bring these events to life. Her husband, the famous Bishop Booth of Africa, and she lived through these days of political upheaval, and they both have had many years of working with the young people in this area of the world.

We find that the problems and joys of a bride and groom are not too different from those of newly-weds in our own country. There is the list of things they hope to purchase one day for their home and the fun of making do with what they have. There are the decisions as to whether to work in the city or in one of the villages, many temptations to "get rich quick" and a wrong use of the freedom that at long last had been won by their countrymen. Many of their friends had fallen prey to these enticements and, although *Kalena* sometimes felt some envy of them, nevertheless she and Sana were able to keep their heads throughout it all and retain worthy goals. *Kalena*, by giving lessons in reading and writing, and Sana, in other ways, were even able to help their friends and neighbors in the city and their relatives back in the villages. Mrs. Booth pictures well the conflict between the old tribal customs and taboos and the new life these young people wanted to make for themselves.

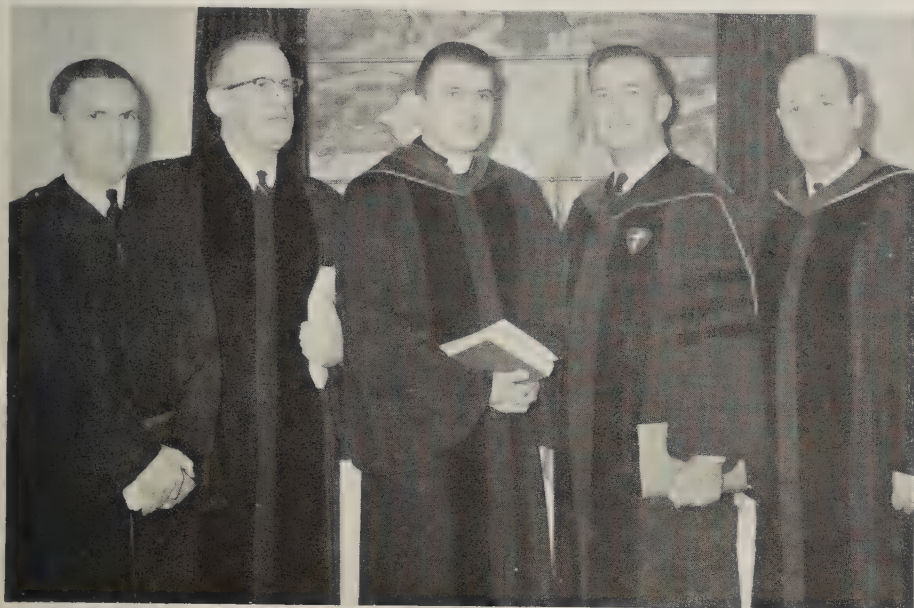
As the story unfolds, *Kalena* celebrates her "first" birthday at 20, has her own radio program, anticipates a baby and helps to unite two lovers of different tribes which are warring with one another. You can't finish the story without gaining a really warm feeling of kinship with these young people and an understanding of the "new Africa" that is coming into being.

F. A. T.

ZIONS HERALD



# Educational Unit in Ayer Consecrated by Bishop



Speakers at the consecration of the new church school and the additions and renovations of the Federated Church in Ayer, Mass., on Dec. 2. Left to right: Jeffrey Lenn, assistant in education; the Rev. Dr. Howard T. Joslyn, director, Department of Pastoral Services, Mass. Council of Churches; the Rev. Richard B. Perry, pastor; Bishop James K. Mathews, and the Rev. Donald A. Simpson, Worcester Area minister, Mass. Congregational Christian Conference.



The new church school at the Federated Church in Ayer was consecrated on Sunday, Dec. 2, by Bishop Mathews.



The new church school at the Federated Church in Ayer was consecrated on Sunday, Dec. 2, by Bishop James K. Mathews, Methodist bishop of New England. The interior shot shows the sanctuary while the consecration service was in progress.

January, 1963

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## 1962: Progress in Unity

"Interest in unity became pervasive among Christians in 1962," Dr. Roswell P. Barnes, executive secretary in the United States of the World Council of Churches, says.

"It had already been steadily spreading among Protestant leaders in America and Western Europe, in the younger churches of Asia and Africa and in Eastern Orthodoxy until it had involved most of the Protestant and Orthodox churches," he observes.

In a year-end report released by the New York office of the World Council of Churches, Dr. Barnes comments on the attendance of Protestant and Orthodox observers at the Vatican Council in Rome and the attention given there to the convictions of other churches.

"This followed soon after the attendance for the first time of Roman Catholic official observers at a World Council of Churches' assembly," Dr. Barnes said. He referred to the third assembly of the World Council in New Delhi in November 1961 which was attended by five observers appointed by the Vatican.

"Through such developments the churches of the world are increasingly giving expression to their mutual interest in Christian unity," the World Council executive says.

Relaxation of "long-standing tensions has been apparent in events and official decisions of organizations," Dr. Barnes comments.

But "the most significant development has been the change in attitudes which serve as a barometer of the spiritual and psychological climate," he says.

The World Council executive gives three examples of the ways in which formal and informal communication among Christians has improved:

The attendance of "separated brethren" at the Vatican Council and the cordial intercourse between members of the Council and the observers.

Increased participation of Orthodox Churches in the World Council of Churches. Strengthened ecumenical as-

sociation of the churches in Africa, Asia, and Latin America.

Such relationships, he says, are in contrast "to the rather furtive and sporadic contacts of individuals which seemed to be the only communication possible in former times.

"Moreover, the freedom exercised by prelates in debate at the Vatican Council has made Roman Catholic-Protestant dialogue more relaxed and congenial elsewhere."

He comments on the geographical expansion of the movement for Christian unity "by reaching across the barriers into Eastern Europe." He cites the extensive visitation and consultation between representatives of churches in the West and leaders of churches in the Soviet Union. Two delegate observers from the Russian Orthodox Church also attended the Vatican Council.

### *Events in 1963*

"After many years of tensions we should not be surprised if there should be some interruptions of progress," Dr. Barnes cautions.

"Even so we may look forward hopefully to 1963 for such events as the second session of the Vatican Council and three occasions in the Western Hemisphere."

The first of these occasions is the World Faith and Order Conference, the first in a decade, which will bring over five hundred of the world's leading theologians and others to Montreal, Canada, July 12-26. They will explore barriers to Christian unity.

From August 26-September 3, one hundred church leaders from all continents who make up the Council's Central Committee will meet on the campus of Colgate-Rochester Seminary, Rochester, New York.

The Commission of World Mission and Evangelism of the World Council of Churches will convene in Mexico City, December 8-20, 1963.

### *1962 In Retrospect*

The year following its third world assembly in India was one of consolidation and challenge for the Council. The new Commission on World Mission and Evangelism, created follow-

ing the integration of the International Missionary Council and the World Council, began its work.

As the year 1963 begins, Africa is the scene of two major ecumenical meetings. A major conference on the role of the Protestant churches in African education was held in Salisbury, Southern Rhodesia, December 29, 1962 - January 10, 1963, under the auspices of the All Africa Church Conferences.

Some 120 church and mission leaders, educators, and others from 25 African countries considered a wide range of questions dealing with the present state of education on the continent and the role of the churches.

The first major continent-wide meeting of African Christian youth was held in Nairobi, Kenya, December 28, 1962 - January 7, 1963. Five hundred youth and student delegates from 40 African countries took part in an All Africa Christian Youth Assembly. The theme was "Freedom Under the Cross."

### *Inter-church Aid*

Africa is also the arena for the ever-widening work of the Council's Division of Inter-church Aid, Refugee, and World Service. The Council aided the 120,000 refugees from what

(Continued on page 18)



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## BRIEF NOTES

- The Rev. Sherwood A. Treadwell, pastor at Bourne and Cataumet since 1958, has been appointed by Bishop James K. Mathews to the Osterville Community Church, Methodist, at Osterville, as of January 1, 1963. This church has been without a pastor since the death of the Rev. Parker B. Ward in October.
- The Rev. Charles E. Pedersen, retired member of the New England Conference, has been appointed supply pastor of the Bay View Methodist Church in Gloucester.
- Speaking to the Association of College and University Ministers of The Methodist Church meeting in November in Nashville, Bishop James K. Mathews cited a "new mood" among college students, a mood of positive action in contrast to the feeling of futility among students of the 1950s. The bishop is chairman of the Department of College and University Religious Life of the Methodist Board of Education.
- 1963 will be the centennial year for Providence Methodist Church, Easthampton, Mass. The present minister is the Rev. Robert K. Sweet, Jr.
- The Rev. Joe Brown Love, Methodist chaplain at Boston University, has been ministering to students for 31 years.
- Mr. and Mrs. Clarence L. Keir, parents of the Rev. C. Malcolm Keir of Immanuel Church, Waltham, recently celebrated their 50th wedding anniversary.
- St. Matthew's Methodist Church is the official name of the recently organized Methodist society in Acton, Mass.
- The Rev. Olof J. Anderson, retired, 126 West River Street, Orange, Mass., observed his 92nd birthday this month.
- The house and property adjoining the Methodist Church on Franklin St., in Franklin, N. H., has been recently purchased by the church from Miss Hattie Campbell. There are plans to use the building for educational purposes.
- The First-Copley Methodist Church, Boston, merged only last year, has voted to move its congregation out of the Back Bay area and establish itself in the Old West Church in the West End of the city. Methodists are expected to spend more than \$200,000 in renovations before the move "not before October, 1963."

- Mrs. Ada Kimball, a member at Pleasant Street Methodist Church, Lawrence, for 70 years, was honored recently at a supper. The supper also marked the start of the Every Member Canvass. The Rev. Robert Elliott is minister.

- Mittineague Methodist Church, West Springfield, has erected a sign indicating the site of their new church at the corner of Amostown Road, and Fausey School Drive. A financial campaign is being launched this month.

- The annual meeting of the Television, Radio and Film Commission of the Methodist Church (TRAFCO) will be held Jan. 31 and Feb. 1 at the Sheraton-Dallas Hotel, Dallas, Texas. Bishop Donald H. Tippet, San Francisco, TRAFCO president, will preside.

- Birthday congratulations go to Fred D. Van Norman who was 100 years old Dec. 13. "Mr. Fred" is a charter member and long-time active worker in Wesley Church, Springfield.

- This month many churches are having mission study programs with the emphasis on the Christian Mission on the Rim of East Asia.

- Construction has begun on the new Worcester District parsonage, located in a new development in Birchwood Acres, just across the Worcester-Holden line. Superintendent Leslie Johnson and Mrs. Johnson hope to occupy the ranch-type house some time in May.

- Extensive repairs have been made on the steeple of the Methodist Church in East Templeton, Mass.

- The Everett Council of Church women held their annual meeting Jan. 8 at the Glendale Methodist Church.

- 1963 is an anniversary year for St. Mark's Church, Brookline. One hundred years ago the Rev. Gilbert Haven began preaching to Methodists in Brookline at the Town Hall.

- The Rev. F. Norman Totten, Jr., Newton (Mass.) Methodist Church, appeared on WHDH-TV Channel 5 (Boston) on New Year's Day explaining the history and meaning of the Aztec stone calendar dating from the year 1479. Also on the program was Dr. Edwin Prince Booth of Boston University School of Theology.

- The Methodist Church in Charlton City, Mass., has voted to buy a house across the church for additional Sunday School classroom space.

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The Churches Working Together  
for a Christian America



*This new 32-page booklet, "The Churches Working Together for a Christian America," describes the work and scope of the National Council of Churches. Liberally illustrated, the publication points up in narrative form the programs carried out for the 31 member communions by the Council through its more than 70 units. Copies are available through the Council's Office of Publication and Distribution, 475 Riverside Drive, New York 27, N. Y.*

## E. Stanley Jones In Wellesley

Noted missionary-evangelist Dr. E. Stanley Jones preached the first Christmas sermon at Wellesley's new Christ Church on Dec. 23.

He told the congregation that the uniqueness of the Christian religion is "Christ." "The unique thing in this unique person, Christ, is found in the phrase from the Gospel according to John—"And the Word became flesh!"

"I say God; I think Jesus. Jesus is God approachable, God lovable," he declared.

Dr. Jones is the father of Mrs. James K. Mathews, wife of the Methodist bishop of the Boston Area. The zestful man who was 79 on January 3 spent the holidays with the bishop's family and plans to return to India this May.





*Fifty years young. Central Methodist Church in Lawrence, Mass., in the New Hampshire Conference, observed its golden anniversary on Sunday, Dec. 2. Bishop James K. Mathews was the preacher.*

## Bishop Mathews Visits Lawrence



*Bishop James K. Mathews greets parishioners at close of 50th anniversary service at Central Methodist Church in Lawrence, Mass. Standing next to the bishop (hidden) is the Rev. J. Norman Barrett, superintendent, New Hampshire southern district. The Rev. Donald H. McAninch, pastor, is at the right. Bishop Mathews preached the sermon.*

### WORLD COUNCIL REPORT

(Continued from page 16)

was formerly Ruanda who flooded into Burundi, Uganda, Tanganyika, and the Kivu province of the Congo. Member churches were asked for \$640,000 to make possible a comprehensive program of re-establishment of the people in the countries to which they have fled.

The Council also undertook a comprehensive program of aid to destitute Algerians. Working in co-operation with the Christian Committee on Service in Algeria, the Council is helping to raise over \$1,400,000 for the first year of a rehabilitation and relief program in the war-ravaged country. At year's end, it was appealing to Church agencies around the world for aid in obtaining 600,000 blankets for freezing Algerians, many of them children. Church World Service of the National Council of Churches is spearheading the blanket drive here. Two mobile medical units are already at work.

Perhaps the most spectacular single action of the Division was its one-day telephone-marathon to churches around the world which resulted in the sum of \$416,000 to rebuild a 500-family Iranian village destroyed by earthquake. The earth's crust fractured on September 1, seven miles under the plateau of

Iran, killing 11,300 people and destroying 180 villages.

The village of Esmatabad, 95 percent demolished with 1,500 people homeless, will be not only rebuilt but improved so that the community will be free not only from threat of earthquakes but free from conditions which for generations have bred apathy, poverty, and illness.

#### *The World and the Churches*

The World Council of Churches, as in past years, continued to concern itself with international affairs and the establishment of peace with justice. In February a delegation of U. S. leaders of the World Council called at the White House to present the "Appeal to all Peoples and Governments" of its Third Assembly to President Kennedy and Secretary of State Rusk.

Among other things, the appeal called for a halt to the arms race, the substitution of reason for force, strengthening the United Nations, freedom of human contact, information, and cultural exchange.

In March the Commission of the Churches on International Affairs, through its director, Dr. O. Frederick Nolde, expressed concern for the United Nations' sponsored disarmament conference held in Geneva. The letter from Dr. Nolde said that despite disappointment people "cling to the hope that sufficient agreement may happily be reached before the hour is too late."

The 14-member Executive committee of the World Council reiterated this hope when it called upon all governments, churches, and Christians to press for effective disarmament agreements despite "the many failures of the past."

Thirty churchmen who attended a three-day conference on peace and disarmament in Geneva in June heard representatives of various governments explain their policies on disarmament.

At the time of the Cuban conference, the three officers of the Council's Central Committee—Dr. Franklin Clark Fry, New York, president of the Lutheran Church in America, chairman of the Central Committee; Dr. Ernest A. Payne, London, Baptist executive; and Dr. W. A. Visser 't Hooft, general secretary, WCC, Geneva, issued a statement regretting that President Kennedy had "felt it necessary" to take unilateral action on Cuba.

This statement, released before the United Nations or the Organization of American States had considered the situation, received widespread comment. The brief statement had expressed the "fervent hope that every government concerned will exercise the greatest possible restraint in order to avoid a worsening of international tensions."

At least one U. S. member church asked to be disassociated from the statement. This was the American Lutheran Church meeting in Milwaukee, Wisconsin, where it had just voted to remain in the Council after some debate.

A statement was also issued by the officers assuring India of "their profound sympathy" at "this critical hour for the life and spirit of India, involved in a struggle to defend its national security."

Meanwhile the officers of the Commission of the Churches on International Affairs called on world

(Concluded on page 24)

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## Higher Call

At the age of 40 the Rev. Royce Newton Coan died Dec. 7 at the Togus Veterans' Administration Hospital.

He was co-pastor of the Waldoboro Methodist Church circuit and had previously served Court Street Church in Machias.

Born on Aug. 25, 1922, Mr. Coan attended Willamette University, Salem, Ore.; Lynnfield College, McMinnville, Ore.; Indiana University, Washington State Teachers College in Machias and the Bangor Theological Seminary.

A member of the Maine Conference, he was chairman of the Commission on Town and Country Work, and a member of the Bishop's Committee on Town and Country Work for the Boston Area with responsibility for all New England.

Mr. Coan was president of the interdenominational New England Town and Country Church Commission. He had been named chairman of the staff of the West Washington County Group Ministry. While at the Machias church he was instrumental in promoting a church group at Washington State Teachers College.

Before coming to Waldoboro the Rev. Mr. Coan served many charges in Oregon and Maine.

He was a member of the Masonic Lodge, Knights of Pythias, and on the advisory council to Order of Demolay.

Survivors include his parents, the Rev. John B. and Maude (Hughes) Coan of Yakima, Wash.; his widow, Emma May Coan of Waldoboro; a son, Gary D., and a daughter, Margaret Ruth, also of Waldoboro; a sister, Mrs. Thomas Therjson of Puyallup, Wash.; a niece and several cousins.

Committal services were held Dec. 10 at Hallowell Cemetery in Hallowell. A Memorial Service was held Dec. 14 at the Waldoboro Village Methodist Church.

• • •

The Rev. Willard O. Nuzum, retired Methodist minister of the New England Conference, died Jan. 1 at his home in Orlando, Fla. He was 91.

Born in Wisconsin, June 14, 1871, he became a member of the West Wisconsin Conference in 1890. He married Jennie Roberts in Dodgeville,

### THE NEW YEAR

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Wis., Dec. 27, 1892. She survives him. He is also survived by a son, five daughters, eleven grandchildren and eight great grandchildren.

In 1957 Dr. and Mrs. Nuzum were honor guests at the Golden Wedding party conducted by the Greater Orlando Chamber of Commerce in the Municipal Auditorium, when he had been married 45 years.

In 1909 he became a member of the New England Southern Conference, serving pastorates at the First Church, Pawtucket; Willimantic and New Bedford. During World War I he served in YMCA work and as a chaplain in the U. S. Army.

In 1920 he became pastor of Trinity Church, Cambridge; chaplain at Rutland sanitarium; Ipswich; Broadway, Lynn; and chaplain in the Civilian Conservation Corps, retiring in 1935.

• • •

Mrs. Millison Easton of Delaware, O., wife of Dr. Lloyd Easton, and daughter of Dr. G. Vaughn Shedd, retired executive secretary of the

Lord's Day League, and Mrs. Shedd, died Dec. 20 after a long illness.

Born in South Walpole, Mass., March 17, 1919, Mrs. Easton had been ill for nearly three years. She was a major in music at Boston University College of Liberal Arts and was an accomplished harpist. She was known for the many excellent concerts which she gave during her residence in this locality.

Surviving her are her husband and three children, David, Carol and Judith. Dr. Easton was head of the department of philosophy at Ohio Wesleyan University.

Memorial services were held Dec. 24 at Asbury Methodist Church where the family took its membership after coming to Delaware. Officiating was the Rev. Harry Hill, pastor in charge who visited her during her illness. He was assisted by Dr. James Leslie and Dr. Russell Ballif. A request had been made that the money ordinarily spent for flowers be given to the Student Aid Fund but there were many beautiful floral tributes.

### Methodists to Participate in Faith and Order Discussions

Bishop Roy H. Short of Nashville, Tenn., secretary of the Council of Bishops, has registered with the Geneva headquarters of the World Council of Churches the names of the 14 representatives of The Methodist Church to the coming World Study Conference on Faith and Order.

This 1963 meeting of 500 Protestant and Orthodox theologians will be in Montreal, Canada, July 12-26. It is the fourth such conference. Earlier ones were held in Lausanne (1927), Edinburgh (1937) and in Lund, Sweden (1952).

The discussions will deal with theological and organizational barriers to unity. A larger number of churches than ever before will be represented at the Montreal conference.

Theologians chosen by the bishops to compose the delegation from The Methodist Church are:

Dr. Justo Gonzales, Evangelical Seminary of Puerto Rico, Rio Piedras, Puerto Rico.

Dr. J. Miguez Bonino, president, Union Theological Seminary, Buenos Aires, Argentina.

(Concluded on page 20)



# What's New in New England Methodism?



Cornerstone laying ceremonies at the site of the new Grace Methodist Church in Haverhill on Dec. 16. Left to right: Stanley N. Haynes, church lay leader; the Rev. Norman T. Allers, pastor; W. Leonard Qusted, building committee chairman; the Rev. J. Norman Barrett, Manchester, N. H., district superintendent; City Councillor Theodore A. Pelosi, Jr.; and Arthur Patnaude, president, Greater Haverhill Council of Churches.



Aldersgate convocation held at Wesley Church, Worcester, Dec. 2, with Bishop James K. Mathews and Miss Estelle C. Carver of Whitinsville, Mass., as the preachers.

## FAITH AND ORDER

(Concluded from page 19)

Prof. J. Radha Krishnan, Leonard Theological School, Jabalpur, M. P. India.

Bishop Ferdinand Sigg, Zurich, Switzerland.

Prof. Albert C. Outler, Perkins School of Theology, Dallas, Texas.

Dr. Gerald McCulloh, director, Dept. of Ministerial Education, Nashville, Tenn.

Dean Walter G. Muelder, Boston University School of Theology, Boston, Mass.

Dean Robert S. Cushman, Divinity School, Duke University, Durham, N. C.

Prof. J. Robert Nelson, Oberlin Graduate School of Theology, Oberlin, Ohio.

Dr. Richard W. Cain, district superintendent, Los Angeles District, Calif.

Prof. Claude R. Welch, chairman of the department of Religious Thought, University of Pennsylvania, Philadelphia, Pa.

Prof. F. A. Shippey, Theological School, Drew University, Madison, N. J.

Bishop John Wesley Lord, Washington, D. C.

Bishop F. Gerald Ensley, Des Moines, Iowa.

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# Methodist Council of Bishops Protests Portuguese Restrictions

The Council of Bishops, the highest executive body of The Methodist Church, is on record with a protest against restrictions which the Portuguese government has placed on The Methodist Church in its missionary work in two Portuguese colonies in Africa.

Concern was also expressed by the bishops over the refusal of the Portuguese government to permit the bishop responsible for Methodist work in Angola and Mozambique to enter either country in pursuance of his administrative duties.

Bishop Ralph E. Dodge, whose application for a visa has been denied, resides in Salisbury, Southern Rhodesia, and administers Methodist churches and institutions in Angola, Mozambique, Southern Rhodesia and South Africa. He was elected to the episcopacy in 1956, the first Methodist bishop to be chosen and consecrated in Africa. His episcopal Area includes 91,000 Methodists in about 400 churches.

The Council of Bishops framed its protest in its semi-annual meeting in St. Louis, Nov. 13-16. Release of the text which follows was withheld by Bishop Roy H. Short of Nashville, secretary of the Council, until after it had been received by the Portuguese Ambassador in Washington.

"The Council of Bishops of The Methodist Church

expresses its concern over the refusal of the Portuguese government to grant a visa to Bishop Ralph E. Dodge of the Salisbury Area to enter Mozambique and Angola to hold the Methodist conferences for which he is responsible and to carry out the functions of his office.

"Further, we deplore the continued restrictions imposed upon The Methodist Church in its missionary outreach, both in Mozambique and Angola."

The action of the Council of Bishops comes in the wake of continued denial of visa requests by Bishop Dodge to enter Angola and Mozambique and a succession of refusals to permit both old and new missionaries to enter either country.

The most recent date when Bishop Dodge was admitted to Angola to perform his administrative duties was in April, 1961. He has applied for visas to both colonies on several occasions since but his requests have been either denied or ignored. His latest application was in April, 1962. It was July before he received any word. The answer was "no."

Because Bishop Dodge has been unable to enter the countries, the Methodist conferences, which under church law are to be held annually, were not convened in 1962.

## Methodist Membership In 88th Congress

More members of the 88th United States Congress will be Methodists than are in any other denomination. The total is 102 Methodists.

All three leading groups will have more members than in the most recent Congress—Methodists up from 97, Roman Catholics from 97 to 99 and Presbyterians from 72 to 82. The next largest lists are of Baptists and Episcopalians, 64 each, both down from the 1961 totals. Congressmen are also in 18 other denominations, while 20 members list themselves only as "Protestant" and another two report no affiliation.

Methodists were in second place at the opening of the last two sessions of Congress.

The new list shows 24 senators who are Methodists (including Stephen M. Young of Ohio, inadvertently listed earlier as "Protestant," and Edward L. Mechem of New Mexico, who reported Methodist background and "preference but not membership").

Among the 78 in the House of Representatives who are Methodists are these "freshman" members: Homer E. Abele and Carl W. Rich of Ohio; Donald G. Brotzman of Colorado; E. G. Burkhalter, Ronald B. Cameron, A. F. Hawkins and Burt Talcott of California; Ed Foreman, Joe Pool and Ray Roberts of Texas; Richard Fulton and James Quillen of Tennessee; Robert T. McLoskey of Illinois; Joe Skubitz of Kansas; J. D. Waggoner, Jr., of Louisiana.

Ten Methodists in the most recent House of Representatives retired or were defeated in 1962 elections, one was elected to the Senate and one died.

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he announced retirement plans last year

## Dr. Sockman's Ministry Unique

Dr. Ralph Washington Sockman, who began his ministry 46 years ago in a pulpit declined by several others, survived the changes and struggles of America's most difficult religious field to break all known records for pulpit tenure in his first and only parish.

It was exactly half a century ago, in 1911, that young Ralph Sockman first entered the Madison Avenue Methodist Episcopal Church (now Christ Church on Park Avenue) as a student and layman. Five years later he became associate minister accepting, within a few months, the full pastorate.

At that time, because of an aging congregation in what was then thought to be a "disintegrating" neighborhood, the church was expected to survive only five years, but 25-year-old Ralph Sockman recognized the assignment as a challenge.

From that moment forward, Ralph Sockman, a vigorous young man who was restless by nature, harnessed his

boundless energy into a moving religious and intellectual force toward a greater understanding between nations, races and cultures. As a result, both Dr. Sockman and his church have become internationally famous.

Although his seminary professors feared his health would not stand the rigors of the parish ministry, he served forty years without missing a Sunday morning service because of illness. In his ecclesiastical robes with his silver grey hair, trimmed moustache and expressive hands, Dr. Sockman's appearance ideally fits the pulpit of his cosmopolitan Park Avenue church. Yet he still proudly remains the son of an Ohio farmer.

As a youth, Ralph Sockman would rise early and feed the livestock before trudging down the long, winding road to the one-room country schoolhouse in Ohio; then hurry home again at night to help with the evening chores.

Moving with intellectual agility through years of formal schooling,

Ralph Sockman was graduated from Ohio Wesleyan University where his multiple activities and offices acquired for him the friendly nickname of "octopus." Later he received his Master's Degree and his Doctorate from Columbia, and subsequently was graduated from Union Theological Seminary. His bent for scholarly achievements, however, came naturally since his mother was a teacher and she, herself, came from a teaching family.

When Ralph Sockman was assigned to his first and only parish pulpit, the appointment was criticized because of his youth and inexperience. Today he is called repeatedly one of the "foremost clergymen of all denominations in the United States," and has been pictured by *Life* magazine as one of America's ten "Great Preachers." Some 20 years ago the *Christian Century* took a poll of American ministers as to which six of their colleagues they placed at the top. Dr. Sockman was one of the six.

Many routes have led him to this recognition.

He has received honorary degrees from 21 outstanding colleges and universities. He is a trustee of four universities. He has served as Visiting Professor of Yale Divinity School, Associate Professor at Union Theological Seminary and is the Senior Chaplain of New York University.

(Concluded on page 24)

*CONSTANTINE, ALGERIA—Bales containing 10,000 warm blankets for freezing Algerians are being unloaded from the hold of a chartered cargo plane in the photo at the right after an emergency flight from Logan Field in Boston under auspices of Church World Service. One thousand blankets were turned over quickly to Methodist missionaries who distributed them at once to destitute Algerians in Constantine and Batna areas. An emergency fund of \$25,000 from the Methodist Church provided for a rush purchase of 5,000 blankets in the shipment, and for the airlift. The balance of 5,000 blankets came from the St. Louis warehouse of CWS. Shown receiving the blankets in the foreground are, left to right, Ross Orr, CWS material aid associate in Constantine and a representative of the Committee on Christian Service in Algeria; Khoutir Abid and Mahmoud Aidoudi, also CCSA representatives and Thomas Baldrige, Vice Consul of the USA in Constantine. A total appeal for 650,000 blankets was launched by Church World Service when Jan Van Hoogstraten, CWS director of program in Africa, returned from a field trip with the report that 1,300,000 Algerians face possible death by freezing this winter.*





# The Rev. Royce Newton Coan

by the Rev. Edward F. Allen  
Superintendent  
Augusta District

Eternal Life is not length of life; it is a quality of life. Royce Coan crowded a great deal of living into his forty years. Royce was not long out of high school when World War II claimed his services. Royce selected the Air Force and served in Italy.

Royce was the third generation of his family to respond to the call of the Christian Ministry. In the business world he served as a government investigator of firms and companies. Married, he struggled for a college education, raising a family and making a living. Royce began his adult civilian life with this three-fold load. These have been busy, driven years. He combined his education with church pastorates. In church work Royce dedicated himself particularly to the rural church, and every church appointment has been a venture of faith.

Royce especially enjoyed serving the community. I think he felt he was multiplying his service by meeting a number of people at once at a large number of organizations, Grange, P.T.A., Farm Bureau, Red Cross—whatever makes up a community. If I have indicated that Mr. Coan was driven by his work, I would hasten to add that he thoroughly enjoyed it, facing his problems with an alert and vigorous mind. He was good company, enthusiastic, and never missed a conference which related to rural church work.

A visitor with the Coan family would immediately note a delightful family relationship. This pastor enjoyed and indulged his family.



Seat captains at Highland Union Methodist Church in Lowell, Mass., for the month of December keep their seats filled. Back row, left to right: Robert P. Timmins, Alfred Timmins, Robert Donaldson, Donald Hinghorn, Frank Pentz, Jr., the Rev. Owen W. Kerr, Hugh Barnes, Chester Timmins, Robert Ayer, and Robert A. Timmins. Front row, left to right: Miss Helen Crayton, Mrs. Hugh Titterington, Mrs. May Gilchrist, Mrs. Walker French, Mrs. Kenneth G. Johnson, Mrs. Agnes Greenwood and Mrs. Albert Kelloway.

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They, in turn, adored him. If there was a conference to attend, the budget was stretched without a murmur to permit his travel. If the pleasure of the family was at stake, Royce put other things aside to provide for this. The family faced the job together. The wit and banter and affection of the family have been a delight to behold.

Royce's work has been a challenge to the ministry; a student in the state teachers' college felt this challenge. The younger generation around him felt that the Christian Church was a vital, relevant way of serving the community in the name of Jesus Christ.

We expected a great ministry here in Waldoboro. Sickness centered most of his witness these four months in the Togus Hospital. As long as he had consciousness his courage and humor continued. He won the respect and affection of the staff at Togus where he was cared for so well.

Royce did not lay down his life easily; he desired to live; but as his father has written: God has a plan and a work for him in other spheres and in larger worlds.

We commend his soul to God remembering how Jesus said upon the cross, "Father, into Thy hands I commend my Spirit."



## FROM OUR READERS

(Concluded from page 1)

coming to MCOR for additional blankets.

Thousands of blankets have already arrived in Algeria and been distributed to the refugees. Enclosed is a picture taken on November 27th in Constantine, Algeria, and the story of the unloading of 10,000 blankets in a plane shipment which was dedicated in Boston by you on the preceding day. Methodist gifts made this miracle possible.

MCOR is grateful for your effective leadership in this appeal.

Yours sincerely,  
GAITHER P. WARFIELD  
*General Secretary*

## WORLD COUNCIL REPORT

(Concluded from page 18)

opinion and governments to support the withdrawal of Chinese forces to positions held prior to the recent military action and urged immediate arbitration.

### *Progress Toward Unity*

The Council at the meeting of its 100-member Central Committee in Paris in August approved eight new churches for membership including five in the Soviet Union, one with headquarters in Lebanon, and one in South Africa.

The Committee heard a report from its faith and order department which cited 52 separate conversations or negotiations on church union between divided churches in 35 countries. This report covered a two-year period.

It was at the Central Committee in Paris that the World Council of Churches voted to send observers to the Second Vatican Council. The Committee stressed that observers were not to speak officially for the Council.

Dr. Lukas Vischer, a young Swiss theologian on the staff of the Council, was the only Council observer at the first session. Summing up his impressions as the session ended, he said:

"It is true, we have not yet overcome the difficulties which exist. Our separation has not suddenly disappeared. On the contrary, perhaps it is only now when we try together to express anew our unity in Christ, that we realize the immensity of the task confronting us.

"The weeks that we have just spent at the Council have shown very

clearly the desire to take this path together, and this fills us with gratitude and hope. . . . Rest assured that we shall remember your work in our intercessions, and that our sincere hope is that we may meet one another increasingly in the unity which is Christ Himself."

Thus the World Council of Churches, now composed of over 200 Protestant and Orthodox churches with members living in some 90 countries and territories, ended another year with hope and prayer for Christian unity and a clear-eyed view of the obstacles ahead.

## A WOMAN'S WORLD

(Concluded from page 11)

enter the field of interdenominational literature. Materials will be published under the imprint, World Outlook Press.

Dates to remember in 1963—

*January 30* Lynn District Mid-winter Fellowship Dinner

*January 31* Springfield District Meditation Meeting.

*February 5* Conference Society Executive Meeting.

## Correction Please!

A recent story in ZIONS HERALD stated incorrectly that Bishop James K. Mathews is a member of Christ Church, Wellesley. Although Bishop Mathews' family are members, he is not. A bishop is precluded from church membership by rules of the episcopacy, and he cannot be a member of a conference.

## DR. SOCKMAN

(Concluded from page 22)

In the field of literature, Dr. Sockman not only can quote readily from the Bible, the classics and current best sellers, but has, himself, authored some 20 books in addition to writing a popular syndicated newspaper column.

As an internationally sought-after lecturer, he has spoken in almost every major country in the world and has been selected for the most coveted intellectual assignments in America, including the famed Lyman Beecher Lectures at Yale. And, since 1936, Dr. Sockman's voice has been heard coast-to-coast in the United States and Canada over the Sunday morning "National Radio Pulpit."

As a religious leader, he has been honored not only by Methodists but also by nearly every interdenominational movement for peace and understanding between nations.

On three occasions, Dr. Sockman has declined the opportunity of becoming a Bishop of the Methodist Church, electing to remain as minister of the church that he had many years before "raised from the dead." Supported by a small but devoted congregation, Ralph Sockman was not content merely to keep the church alive; he made it grow until eventually, despite the stock market crash of 1929, the depression and the war, a new \$3 million church building was erected at 520 Park Avenue and dedicated in 1933 as Christ Church, Methodist.



These boys were presented God and Country awards at morning worship Nov. 18 at the Bethany Methodist Church in East Rochester, N. H. From left to right are the pastor, the Rev. Robert E. Crabtree; and Scouts Richard Parker, Donald Rabb, and Clive Spedding.



# WORLD COUNCIL OF CHURCHES



*"Follow me, and I will make you fishers of men"—(Matthew 4:19)*





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# HERALD

New England Methodist Monthly

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# WORLD DAY OF PRAYER

MARCH 1, 1963

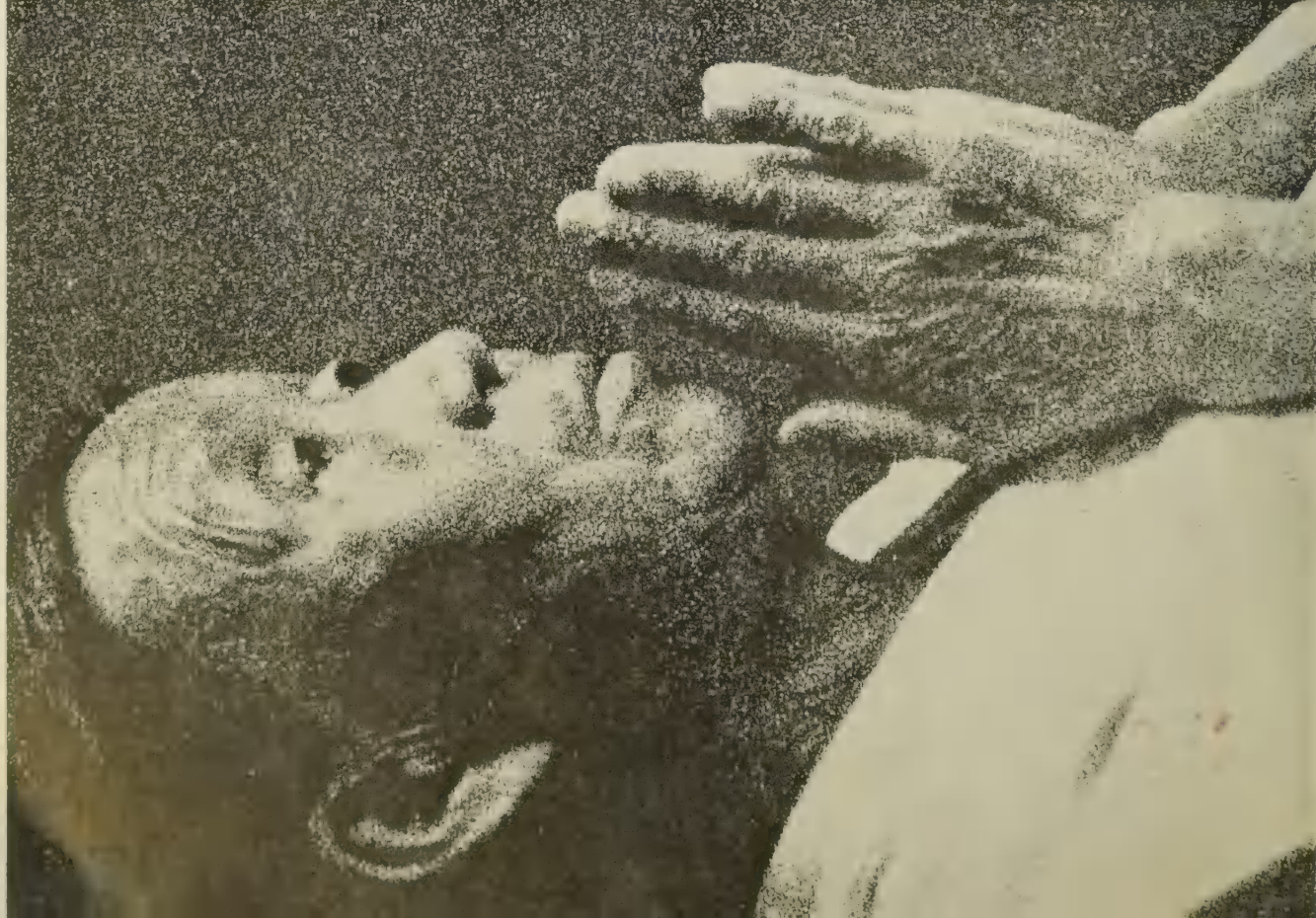
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# ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 141

No. 2

February, 1963

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Warren C. Carberg, Editor

Members of the Boston Wesleyan Association: Henry W. Webster, president; Arthur T. Gregorian, vice-president; Loring W. Powell, treasurer; Vincent P. Clarke, secretary; Alden Eberly, auditor. Lewis A. Gray, Russell W. MacLaren, Dr. Emerson Sylvester, and Robert T. Sanford, board of directors with the officers. Howard D. Brewer, Lewis M. Hollingsworth, Stephen C. Luce, Jr., Arland A. Dirlam, James Fraggos, Mason Hartman, and Henry C. Young.

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241 St. Botolph Street, Boston

## From Our Readers

Christ Hospital  
Kapit, Sarawak

Thanks to ZIONS HERALD I still feel a part of the New England Conference. The magazine arrives seven or eight weeks late but it lets me know what has been going on and makes me think of the various projects and my prayers are for all. Enjoy reading *A Woman's World*—the reports are most interesting.

ELSIE HOWELL, R. N.

(excerpt from a letter recently received from Mrs. Howell).

Dear Mr. Carberg:

The last time I was in N. Y. I saw Tremayne Copplestone. I asked him about ZIONS HERALD and he gave me your address. I think he said that you still published some form of the paper we all used to enjoy so much.

For many years it came out to us in Africa. I think about 1952 was the last year we received a subscription.

(Concluded on page 24)

### On the Cover . . .

Bishop James K. Mathews (right), Methodist bishop in New England, describes the work of the World Council of Churches in New Delhi, India, last year as he appeared on WHDH television (Channel 5, Boston). Left to right, Richard Cardinal Cushing, Archbishop of Boston, who spoke on the work of the Vatican Council; Dr. Samuel H. Miller, Dean of Harvard Divinity School, and chairman of the committee on Christian Unity of the Massachusetts Council of Churches. The television program was on the air on January 30 and was viewed by record numbers.

### Inside Front Cover . . .

World Day of Prayer will be observed this year on March 1, with many special church services being planned. United Church Women are sponsoring the Day.

### Inside Back Cover . . .

Statue of John Wesley in front of City Roads Chapel in London. The Aldersgate experience of the founder of Methodism will be observed throughout 1963.

### Back Cover . . .

The large and beautiful sanctuary of Old West Church, Boston, recently acquired by the Methodists, as it was in 1875 before it was made into a branch library. First-Copley Methodist Church plans to restore the historic edifice. (Society for the Preservation of New England Antiquities Photo.)



## —Editorials—

### Testing Time for the Cigaret

After a long period of lush profits, a financial testing time is ahead for America's number one problem—the cigaret.

Already facing the almost united condemnation of the medical profession, the cigaret is beginning to show a decline in earnings, according to a recent article by *Fortune* magazine.

Cigaret stocks, like many others, declined 40 and 50 per cent last year but, unlike others, have not recovered from their lows as many have done.

The stepped attack on the cigaret, which accounts for 90 per cent of tobacco consumption, is beginning to take its toll.

According to *Fortune*, the latest round of troubles for the cigaret began in London last March when the Royal College of Physicians issued a report on "Smoking and Health."

The report said in the summary: "Cigaret smoking is a cause of lung cancer and bronchitis, and probably contributes to the development of coronary heart disease and various other less common diseases."

This report was followed by the British Ministries of Health and Education with an intensive campaign against smoking, directed especially against young people.

The *Fortune* article said that this campaign resulted in a decline of cigaret sales of almost ten percent in the first several months. A good part of this loss was later recovered.

In Italy all cigaret advertising was banned. In Denmark a commission issued a report linking smoking and cancer, and recommended advertising restrictions.

The industry in America was hard hit by the Air Force ruling prohibiting the free distribution of cigarets to patients in hospitals and clinics, and eliminating cigarets from flight lunch boxes.

The Air Force Surgeon General declared that there was "overwhelming evidence" linking cigaret smoking with lung cancer, pulmonary and cardiovascular diseases and that this could "no longer be ignored."

The U. S. Surgeon General with the President's approval has named an Advisory Committee on Smoking and Health. Its findings will be made known sometime this year.

The executive director, Dr. Herman B. Kraybill, has already stated in a press interview that current information suggests tobacco is a health hazard.

The tobacco industry fears that the U. S. and American Medical Association studies, when completed, may become the basis for new federal laws on the sale of cigarets.

There have also been a number of anti-smoking campaigns with the result that the cigaret companies have been compelled to adopt expensive counter strategies.

In the wake of the health scare, the bigger outlay for advertising has decreased profits. In 1961 the industry expended \$171 millions for advertising tobacco products. In 1962, it is believed that this figure will increase by 5 to 10 percent.

Youth have been hard hit by smoking addiction. A special survey indicates that one high school senior in three smokes cigarets regularly. Last year the increase in this category was 35 percent. In the all-age group (over 15) 60 percent of the men and 38 percent of the women are smokers. However, some age groups indicate decreases. There is a chance that if new laws can be enacted or old ones enforced (sale to those under 15) the upward trend may be reversed. This is doubly difficult because many youngsters obtain cigarets through machines in unsupervised locations.

The most tragic aspect of the cigaret advertising is that so much of it is aimed directly at the young.

It is to be fervently hoped that new federal laws may be enacted prohibiting this type of advertising.

The tobacco companies are spending a lot of money on their own medical research although only half as much as Germany. Thus far the research has failed to deny the findings of other scientists although some come forward with "not proven."

One company acknowledges the health danger but states the so-called offsetting advantages, such as, "pharmacological and psychological."

The American public, we believe, is becoming increasingly aware of the cigaret menace, and in time will take appropriate action.



## Editorials

### A Common Cause

The Rev. David A. Works, executive vice-president of the North Conway Foundation, an organization that wages continual warfare against alcohol, has one of those bold, thrusting personalities that sometimes produces surprising results.

One of these was his enlistment of Richard Cardinal Cushing in a series of interfaith conferences on the common problem of alcoholism.

At the time this editorial is written two conferences, attended by Protestant, Catholic and Jewish leaders have already been held and, by the time it appears in print, others will have occurred.

These conferences confer two special blessings on all concerned. They demonstrate beyond a doubt that there is at least one field in which religious denominations may work to their mutual profit and beyond this it presents tangible evidence of the changing religious climate.

Only a few years ago such an interfaith movement would have been impossible. Now it is welcomed. We are coming to realize that the main ills which plague humanity are not differences in religious dogma as much as disease, vices such as overindulgence in alcohol and cigarets, and hunger, poverty and ignorance.

Methodists perhaps more universally than any other denomination have recognized the importance of combatting alcohol. We led the prohibition movement and are constantly in the forefront of this continuing battle.

But we must give credit where credit is due. It was an Episcopalian who enlisted the open support of our Catholic brethren in this battle.

Let us hope that the four workshops, to be held under Protestant, Jewish and Catholic auspices, will produce far reaching results in this common cause.

### On Public Relations Committees

It is always easy to make future appointments during annual conferences when the warm sunshine and cordiality of old friends makes long-range future visits seem easy.

Performance is always a little more difficult. To drive almost 200 miles (round trip) on a winter's night is neither easy nor pleasant. Nevertheless your editor was glad recently to go to St. Paul's Church at Manchester, N. H., to talk to the newly-organized public relations committee.

Personally, I feel that there are all too few public relations committees in the Boston Area. Usually this all-important task falls on the shoulders of the already overburdened pastor.

There are pictures to take, news releases to write, and arrangements for news and magazine coverage to make. The pastor of the church, the Rev. Claude H. Voorheis, is extremely proficient in this role and he expresses his thanks to the fine co-operation received from the *Manchester Union Leader* in this respect.

Nevertheless, it was felt that this newly-organized committee could make plans for the future, could better co-operate with ZIONS HERALD and Methodist Information and could occasionally secure wider coverage than they do at present.

The chairman of the committee is Everett E. F. Libby, the lay leader. Other committee members are Cecil Ayer, chairman of the board of trustees; Jack Isenberg, a photo engraver on the *Union Leader* and a skilled photographer; the Rev. Mr. Voorheis, the pastor; and Mrs. John Booth, the recording steward.

Leo I. Kent, the other member of the committee, who did so much to make last year's annual conference a success, is a patient in the Veterans' Administration Hospital (Sec. B-4, Room 67), Jamaica Plain, Mass.

Let us hope that other churches will follow the example of St. Paul's in this forward-looking step.

### Abyss of Separation "Not So Deep"

The now-famous TV religious discussions between Bishop Mathews and Cardinal Cushing have passed into history but the repercussions are incalculable.

Let us hope that it will not end here but will send out waves of good-will to the farthest shore. Let us discuss our differences henceforth not as enemies but as Christian brothers.

The inspiring words of Bishop Mathews should be engraved on enduring bronze for generations to come. He said:

"There is now an increasingly clear voice, heard across what might have been termed an abyss of separation. We've heard the cry 'brother' and that's a cry that has been directed from both sides, and we find that the abyss perhaps isn't as broad or as deep as was supposed."



*Bishop James K. Mathews preaching at the student conference on the ministry in Marsh Chapel of Boston University. The conference brought together 107 high school and college students.*



*Registration time at Bishop's Conference on the Ministry, Dec. 27, at Boston University. In the center, from the left, the Rev. Bernard Hanninger, Wesley Church, Springfield, Mass., Peggy Spooner and Eileen Banister of Dover, N. H. Miss Juanita Powers, New England Conference youth director, looks on at the left as George Boone, a junior at the Theology School, at right, accepts the registrations.*

**Dr. Howard Hunter  
of Boston University  
School of Theology  
writes on**

# Conference on the Ministry at Boston University

**N**ew England Methodists have reason to be grateful to Bishop James K. Mathews for his leadership in calling a Conference on the Ministry to which more than one hundred area students responded. To Boston University School of Theology on December 27 and 28 came college men and women from a large number of New England schools and from such distant campuses as High Point in North Carolina, DePauw in Illinois, Morningside in Iowa, Mount Union and Otterbein in Ohio, Syracuse, Hartford, American in Washington, D. C., Drew in New Jersey, Albion in Michigan, Ohio Wesleyan, Kentucky Wesleyan, West Virginia Wesleyan and Wesleyan in Connecticut. A number of senior high school students also attended.

The purpose of the conference was to invite these carefully selected young people to consider the nature and purpose of the Christian Ministry. With the assistance of a number of district and conference officers concerned with Christian vocation and with members of the Boston University School of Theology faculty, the Bishop designed a program which moved at a fine pace and held the interest throughout of each participant.

Following an excellent banquet Bishop Mathews introduced Dean Walter Muelder of the School of Theology who welcomed the students and extended the hospitality of the School. The Rev. Wilbur Ziegler of Milton then presented the keynote address in which he

spoke most meaningfully from his own experiences of the various dimensions of the life of the parish minister. No student listening to Mr. Ziegler could miss the excitement, the fulfillment, and the ever-changing, ever-demanding quality of the pastor's life. The call of God for the complete dedication of every aspect of a person's life was made clear.

An especially appropriate film, *Twelve Angry Men*, presented in two parts by Dr. Walter Holcomb of the School of Theology, formed the basis of discussion for numerous small groups into which the conference was divided. Each group led by a pastor or seminary instructor dealt with the role of the pastor in assisting persons to achieve the victories of self-understanding, courage to witness to one's convictions despite pressures to conformity, and elimination of prejudice. The formal close of the conference's first day ended with evening prayers, but conversations among students and pastors continued in some instances well into the night. Each student was presented a small copy of the Gospel of John and asked to read chapters thirteen through sixteen which present clearly the command to follow Christ.

Friday began with an inspiring service of worship in which the Rev. John Stapleton, Instructor in Preaching at Boston University School of Theology, portrayed the parish ministry in terms of the call to authenticity, compassion, and affirmation.





*Group Discussion at Ministry Conference. Provocative question-answer periods were highlights of the Bishop's Conference on the Ministry at Boston University, Dec. 27-28. With his back toward the camera is the Rev. Guy H. Wayne, Boston District superintendent, leading a discussion with a group of students from the more than one hundred who attended the Conference.*

Mr. Stapleton was able to draw most interestingly from his work with students in the seminary and challenged each conference member to strive for the highest standards of Christian witness. There followed a panel presentation on the Work of the Ministry with Dr. Guy Wayne, the Rev. Wilbur Ziegler, the Rev. Richard Belcher, the Rev. David Bell, and the Rev. Paul Stauffer. A second panel on Preparation for the Ministry featured Dean Walter Muelder, Dr. Robert Treese, Mr. Alvin Denman, and Dr. Howard Hunter. Bishop Mathews brought the conference to a close with a sermon in which he invited the students to share through a New Year's letter to him their response to the challenges presented in the conference. As invitations bearing "R.S.V.P." began the preparation for the conference, so they closed it.

Certainly the response was gratifying to this first of what is hoped will be a continuing series of conferences designed to acquaint and interest persons in the ministry as a vocation. Expressions of appreciation have been received, and young men and women, denomination and seminary officials, and parish pastors co-operated with enthusiasm in demonstrating that there is a deep well-spring of loving concern for the Church and its leadership.

More than ever before New England Methodism needs to face its responsibility to produce leadership for the whole Church. The first Bishop's Conference shows that more than one hundred families and local congregations are blessed with young, thoughtful members who are open to considering the ministry as a vocation. Who can fail to see that these families, these congregations, and the pastors and teachers of these young people have a high responsibility to fulfill?

Will their families encourage them? Many students say they are interested in the Ministry *despite* the parents' opposition! Will the congregation encourage them? Many a congregation has never produced a leader from within itself. Has yours?

Will the pastor encourage them? Some pastors do not even know their young people and persistently neglect even to mention the possibility of the ministry to their young people. Will their teachers encourage them? It is wise for parents to make certain that among the influences on the campus there is provision made for significant religious activity and study. If it is true that God's call is present whenever our awareness of a need and our ability come together, then assuredly God is calling us to encourage these fine young people to the ministry. No one attending the Bishop's Conference could escape learning of the need. No one meeting the young people attending could fail to note their ability. Let us resolve not to fail them.



*At opening address to students attending Conference on Ministry. From the left, Bishop Mathews; the Rev. Wilbur C. Ziegler, minister of Parkway Community Methodist Church, Milton, who delivered the opening address; Dr. Howard Hunter of the School of Theology; and Dean Walter G. Muelder.*



*Head Table at Ministry Conference banquet. From the left, Dr. Robert L. Treese, Boston University; the Rev. Wilbur C. Ziegler, Parkway Community Methodist Church, Milton; Bishop James K. Mathews; and Dean Walter Muelder of Boston University School of Theology.*

## Television Program Features

### Bishop Mathews and Cardinal Cushing

In a history-making TV "first" Bishop James K. Mathews and Richard Cardinal Cushing discussed the changing religious climate as the result of the World Council Assembly and the Vatican Council.

The extraordinary TV panel was produced by WHDH Public Affairs in association with the Department of Radio and Television, Massachusetts Council of Churches (the Rev. T. C. Whitehouse, director), and the Radio-Television Apostolate, Archdiocese of Boston (the Right Rev. Walter L. Flaherty, director), and viewed over Channel 5 on Jan. 30 and re-broadcast on WHDH radio, Feb. 5.

In a very significant summary of the present religious situation Bishop Mathews said:

"It was hoped in New Delhi that there would be an opportunity for Protestant observers to come to the Second Vatican Council and within a matter of weeks after the New Delhi Assembly was over, that invitation was forthcoming.

"I believe it came from the new office on Christian unity over which, I believe, Cardinal Bea has charge. By the way, I think the Protestant forces welcomed the establishment of that office on Christian Unity and a good number of the members of the Protestant tradition, through their international bodies in particular, responded.

"I know that the Anglican tradition had several representatives including American Protestant Episcopal representatives there. My own tradition, the Methodist, both from Britain and this country was represented, so (were) the Congregationalists and a number of others.

"I believe a few felt that they did not feel that they should respond favorably, but some forty have been there. They've been treated with the greatest of courtesy. Indeed, such courtesy that they have been almost embarrassed because they thought they were being treated even a little better even than the princes of the church.

"I heard two or three of them report on their reactions. They have followed with great eagerness and reported with great enthusiasm the kind of speeches which Cardinal Cushing has mentioned.

"I think it would not be improper to mention at this time that Pope John XXIII, who is a man who is greatly

admired in Protestant circles—I've never met him personally; some of my Episcopal colleagues have—but if you just see his picture, you cannot help feeling that there is a man who is close to his people.

"I think that I can say that he is greatly admired and, during his recent illness, there was widespread concern among Protestants, as among Roman Catholics about it. A good many Protestants have prayed for the Vatican Council and although we have no direct relationship in the sense of insisting that there shall be any particular result, we do feel that it will further Christian conversation, which is in great need at this time.

"I suppose, if I may put it in a figure of speech, there is now an increasingly clear voice, heard across what might have been termed an abyss of separation; we've heard the cry 'brother' and that's a cry that has been directed from both sides, and we find that that that abyss perhaps isn't as broad or as deep as was supposed."

Dean Samuel H. Miller of Harvard Divinity School, a Baptist, who acted as moderator, stressed the amazing and radical change of religious climate that has come. This wind of change, he said, is believed by many to be "God's own spirit moving through the churches in the direction of His Will toward unity."

Cardinal Cushing agreed that this spirit may eventually, probably many years from now bring all Christians closer together in one unit in answer to the prayer of our Blessed Lord that they all may be 'one as Our Father in Me and I in Thee.'"

Referring to the Vatican Council, Cardinal Cushing said: "The whole tone of those who participated in the speaking program of the Council reflected indeed an overall spirit of charity, of love for one another such as dominated the love of early Christians and a very definite effort on the part of every speaker not to offend any of the Protestant observers, not to offend any members of the Jewish faith or any other religions on the earth.

"So all of this again reflected the extraordinary Christ-like love of the Holy Father who really called this Council despite His advanced age."

Dean Miller expressed the opinion that sometimes such changes are forced upon us "by some of God's myste-



rious wonderworking in the world. Some of the pressures that made us face the fact that there are also hostile forces that are operating in the opposite direction and, unless we learn to live together, we can't expect the world, very well, to work together. . . .

"And although none of us, I think, would be foolish enough to predict exactly what the outcome would be, yet, nonetheless, these things of such world dimensions cannot possibly happen without affecting the lives of multitudes of people and we hope certainly the kind of institutional generosity and hospitality that would mean a new sense of brotherliness in all our work together as Christians."

Bishop Mathews pointed out: "So far as the ecumenical movement or the ecumenical mood leading in our time to organic unity, or one great church, organizationally speaking, I do not look for that.

"That, under God, will have to wait another time. Even within the non-Roman circles, of course, we have very, very far to go, and even within the World Council of Churches Fellowship we are not striving toward a particular type of organizational unity. I think we must be realistic about this.

"I think there has been some rather loose talk and expectation that things would happen as the result of the Second Vatican Council which no one who was related to it closely ever hoped or intended should come out of this one.

"That I must agree with 100 per cent. Nevertheless, there is a form of Christian unity which I think has been given expression to repeatedly this afternoon, the unity of love, the unity of Christian brothers. I think that that is coming to the fore with increasing reality.

"But this does not mean—and I think that we should be very clear about this—that we are agreed in all matters with our brothers; that there are not matters of faith and matters of heritage upon which we are deeply divided.

"And only a great deal of time and mutual understanding can, if ever, bridge that gap. It so happens that I have two brothers of whom I am immensely fond, but we are not entirely agreed on every matter, and I think at least we can say this: whereas at one time there was bitter disagreement, sometimes leading to bloodshed—let us be frank about that—now we can say with a certain reality it is a disagreement among brothers as a kind of family fight, if you will, and so it is in a context of an increasing mutual respect.

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*Cardinal Cushing: "... the Council reflected indeed an overall spirit of charity, of love for one another such as dominated the love of early Christians. . . ."*

*February, 1963*

*Bishop Mathews: "We've heard the cry 'brother' and that's a cry that has been directed from both sides."*

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"But now to come a little closer to the question, what can this mean on Main Street, or Boylston Street in Boston or any other community in New England? There is a phrase I like very much. I think it was by a Roman Catholic layman, but we won't let the Roman Catholics claim him altogether—G. K. Chesterton.

"He said at one time, 'If you want to make it live, you've got to make it local.' Now I think that's where it is. I do not meet Roman Catholicism except in books, say, but I meet Roman Catholics. That means that at the end of the road, there are person-to-person relations, such as I think we are experiencing right in this circle.

"So that in facing Cardinal Cushing, I am not facing Roman Catholicism, I am facing an archbishop of the Roman Catholic Church.

"First of all I treat him as a fellow human being; he treats me that way. And that, I think has to be cultivated. There is not one of us in our plural society today who does not, in the course of his daily work, meet with people who bear other labels, but we know them by their name, which may be a Christian name in some instance, or Jewish name in another but, nevertheless, we do treat them as brothers, and increasingly we can.

"I think we're making progress. For example, a few years ago, it was not uncommon to hold a person's national origin against him. I like to think we're pretty far beyond that now.

"There was a time when we had nicknames for persons of other religions. I don't hear the many more. I think that's a sign of progress. They weren't very complimentary. They were certainly not Christian.

"There's another thing I've noticed and I think this is on the Main Street level. We used to have a lot of jokes, some of them pretty crude, some of them we wouldn't dare tell in the presence of a person of another faith. That was an example, I think, of their low level. Well, we're not telling them so much anymore, I think, anywhere.

"And we're certainly not telling them with bitterness, and more and more we're telling jokes on ourselves. And here, it seems to me, we create the kind of climate on a person-to-person basis, if we will, that you might say circumvents or even supersedes a World Council of Churches or a Second Vatican Council and can create in various communities a climate of opinion where then you can look as brothers and build up a relationship of confidence at the hard problems of separation which still trouble us, but there is a great deal of difference in facing those problems as brothers and facing them as enemies or those who can speak ill of one another."

# BISHOP CONSECRATES GLASTONBURY CHURCH

Consecration services were held December 29 for the first unit of Asbury Methodist Church, Glastonbury, Conn. They marked the culmination of a triumph for Methodist connectionalism, for from the beginning Asbury has been the product of co-operative effort of all levels of Methodism from near-by local churches to the Division of National Missions.

Bishop James K. Mathews of the Boston Area officially declared the building open "for the worship of God and the service of man." This first unit includes a chapel, church school and multi-purpose rooms, church office, kitchen, and service rooms.

Prominent features of the architecture are the large equilateral triangle formed by the chapel silhouette, symbolizing the Trinity, and the "Chi-Rho" symbol formed by beams across the triangle. The Chi-Rho is the oldest monogram referring to Christ, and it comes from the first two letters in the Greek word *Christos*, or Christ. Architect was C. Frank Bayek of Wethersfield, a member of the Wethersfield Methodist Church.

The building was first used on November 18 for services on a temporary basis; this was three years to the Sunday from the date of organization of Asbury as a church on November 22, 1959.

Asbury began when a group of Methodists who had recently moved to this section of Glastonbury were discovered by the Rev. William O. Grunden, then pastor of the East Glastonbury Methodist Church. They began holding services under the leadership of Mr. Grunden, first in the homes and then in the auditorium of the near-by elementary school. The Rev. John S. Wenzel was appointed to the work late in 1959 and the church organized soon after. The present pastor, the Rev. Dr. John D. Spangler, was appointed at Conference in 1961.



*Interior shot of newly-consecrated Asbury Methodist Church in Glastonbury, Conn.*

The project was launched and sustained by help and support, both prayerful and material, from countless Methodists, near and far. Grants came from Norwich District funds, the Board of Missions of the New England Southern Conference, the Division of National Missions, and the Methodist Minute Men. Bishop Mathews presented Asbury a check for \$9,300 during the service of consecration from monies collected through the Minute Man program.

One of the unusual aspects of the building of the first unit was the fact that the major construction loan came from the invested funds of the South Methodist Church, Manchester, Conn., again an instance of Methodist connectionalism working to extend the work and the Word.

Of course, all the help and support from others only served as a spur to the local congregation, who responded magnificently, in terms of financial contributions and in terms of physical labor. The interior was entirely decorated by the congregation, and many pieces of furnishings were done by the members.

Planning for the building began in July, 1961, and ground was broken one year later. A master plan was developed for an ultimate building worth nearly \$500,000. This was then divided into units, which will be built as the church grows and the need arises.

Members of the building committee include Mark C. Benedict, chairman;

Harold T. Everson, vice-chairman; Paul Burdelsky, secretary; Philip A. Crane, treasurer; Warren R. Coons, Elmer B. Dutton, Thomas J. Grinnalds, Donald S. Housley, Mrs. Philip J. Russo, DeWitt C. Shreve, and Mr. and Mrs. William E. Wagar.

(Concluded on page 24)



*Bishop James K. Mathews receives keys to the new Asbury Methodist Church, Glastonbury, Conn. At the services of consecration held December 29, Bishop Mathews declared the building to be open for the worship of God, and then presented a check to the congregation from the Methodist Minute-Men. Left to right: the Rev. Dr. John D. Spangler, Pastor; Bishop Mathews; William E. Wagner, chairman of the official board, who presented the building; and Philip A. Crane, treasurer of the building committee, who received the check.*





# A Woman's World

## News of W.S.C.S. Groups in the Area

### New England Conference

#### News

by Mrs. Melvin E. Lawrence

"The work of this world will not be done from the sky or by angels. It will be done by men's hands, but if it is well done, it will be done under divine guidance and divine inspiration."

RUFUS M. JONES

On March 1, the members of the Woman's Society of Christian Service in each Methodist church will join with their sisters in 150 areas in six continents seeking divine guidance and divine inspiration as they participate in the World Day of Prayer Service.

For 77 years church women have been observing this Holy day. In the beginning it was a small band of women who met together for prayer and then took an offering for missionary work. This year hundreds of thousands will meet together and pray and then take an offering for missionary work. All money received will be channeled through the Division of Home Missions and the Division of Foreign Missions of the National Council of Churches.

This offering will help support 12 women's colleges in Africa, India, Pakistan, Japan, Korea, Hong Kong, and Taiwan.

It will provide attractive Christian literature for women and children in Asia, Africa, and Latin America.

It will help the migrant ministry to provide recreational centers, vocational and homemaking schools, day-care centers, and programs for responsible citizenship. It will help in the work with Indian Americans moving into industrial areas.

It will make possible a friendly reception and hospitality for the 60,000 students who come to this country annually from overseas.

The service that will be used throughout the day was prepared by a group of Christian women of Korea. Their names are not known to us but their concerns, experiences of life, and sure knowledge of God's power are reflected in their words. They chose the theme, "More Than Conquerors," from Paul's encouraging words to the Romans, "Who shall separate us from the love of Christ, shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? No, in all these things we are more than conquerors through Him who loved us." RSV.

"In Silence I Meditate" was the theme for the Springfield District Society service held January 31, in the First Methodist Church, Westfield. Mrs. Robert Holcomb, wife of the pastor at Liberty Church, Springfield, led the women in this service of dedication to the work of Christ's Kingdom. Holy Communion was administered by the Rev. Arthur W. Newcomb, pastor of the host church.

The Lynn District Society had a record attendance at the Fellowship Dinner held January 30, at Holy Trinity Methodist Church, Danvers. The program pointed to the importance of recruitment and was emphasized by a dramatic presentation, "The Tie That Binds." Other features included a dramatic reading, "Creation," by Miss Lee Hartman and special music by a youth choir and a junior choir.

In addition to a large youth delegation guests included Miss Juanita Powers, Conference Director of Youth; Lynn District Superintendent, the Rev. William Ogle, and Mr. and Mrs. Joseph A. Poitras of Marblehead, whose son, the Rev. Edward Whitney Poitras, is a missionary in Korea serving under the Division of World Missions.

#### Dates to Remember

- March 1 World Day of Prayer  
March 27 Boston District Society Spiritual Life and Founders' Day  
March 27 Lynn District Day Apart  
March 18 to 21 Jurisdiction Annual Meeting.

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# Old West Church

*purchased by  
The Methodist Church,  
the historic edifice  
will be restored to its  
former glory*

*(Written by Fanny Goldstein, prior to her death in 1962. Miss Goldstein was a celebrated librarian during the period when Old West served as a branch of the Boston Public Library.)*

Life is always a challenge. A person may encounter in one lifetime many challenges. It is how he meets the challenge and converts it into a victory, which is the test of character and stamina and experience. Each experience brings rather a rebirth, a new conquest, and a new beginning. If this is true of human beings, it sometimes may also be true of inanimate objects, such as a building; for example, especially a church.

Man conceives, plans, sacrifices and builds a church to meet the spiritual needs of a community in his particular day. It is opened with pride and pomp and ceremony for the service of man in the name of God. It is dedicated and maintained by the founders with the strong hope of permanence and that the next generation would carry on the work to the service of man and the glory of God.

Then the times change. Shifting tides of men and events create a challenge. The founding generation moves on into the Great Beyond. The

new generation moves on to other places. The precious ill-starred building is left behind and often becomes a local architectural problem. What happens in the future to the building is in the hands of the Lord and is largely determined by the spirit of man as it manifested itself through the history and work of the church through its life.

In the old days churches were built with a sense of beauty. Through their very spires they seemed to reach out into space and communicate with God. They had a sense of grace and permanence which conveyed an everlasting sense of communion and peace. Modern buildings are solid, squat, built of concrete easily erected and as easily demolished to make room for progress. We live in a swift-moving age of change, and religion must needs keep pace. The change we accept, but the reverence which is due the past we ignore. It is this lack of reverence for the past on the part of the present generation

which has helped to demolish superb examples of early American architecture. The early New England eastern seaboard which was once especially rich in beautiful churches and homes built by famous architects is rapidly giving way to demolition and replaced by a modern structural keynote of breadth rather than height.

Hence, wherever there are any examples of the architecture of yesterday left in our communities, these examples should be cherished and preserved at any price because of their irreplaceable American historical significance.

A shining example of such a building is the former Old West of Boston, which served as the West End Branch of the Boston Public Library. For more than two centuries, first as a church and then as a library, this building functioned in the service of man and the glory of God.

It is rich in history and background and for years men have verily



*Old West Church before the widening of Cambridge St. This picture may have been made as early as 1875. It shows Old West when the church yard was shaded by trees in a small park. The widening of Cambridge St. in 1925 removed this beautifying feature. (Society for the Preservation of Antiquities photo.)*



made a path to its door. It has a hoary and dramatic past, and now after a brief period of quiescence is to add a new chapter in the future. The building has functioned in two edifices. The first was a wooden structure erected in 1737 and demolished in 1806 to make way for the present red brick building.

It was at first called a Meeting House and was founded by a group of prosperous, civic-minded citizens who felt the need for such a place. It became famous before long because of its active participation in community affairs, its great ecclesiastical leadership and its unmuzzled pulpit. The church was noted for its liberality of thought and active leadership in American affairs. It was a church from 1737 to 1887. It had five church ministers during these years, each a noted divine, an individualist in his age and day.

William Hooper served the church as its first minister from 1737 to 1746 and was classed as the Churchman by his successor, a "priest noble and generous." Jonathan Mayhew,

1747-1766, might well be termed a firebrand of Boston, for it was from his pulpit that the first verbal guns of the Revolution were fired. Five generations of Mayhew's ancestors served as missionaries for 160 years, interpreting Christ to the Indians. All were widely known, but have since been eclipsed by the short but brilliant career of Jonathan, the Patriot Priest.

Simeon Howard, the third pastor of the Old West Church, was a sharp contrast to the intrepid Mayhew. He held the pulpit for a period of thirty-seven years, 1767 to 1804. Dr. Howard too was destined to play a significant role, for these were the days of the American Revolution which the words of Mayhew had helped to ignite, and the Church was faced with a serious challenge. The British took over the church building and used it as a barracks for their troops during the entire occupation of the town.

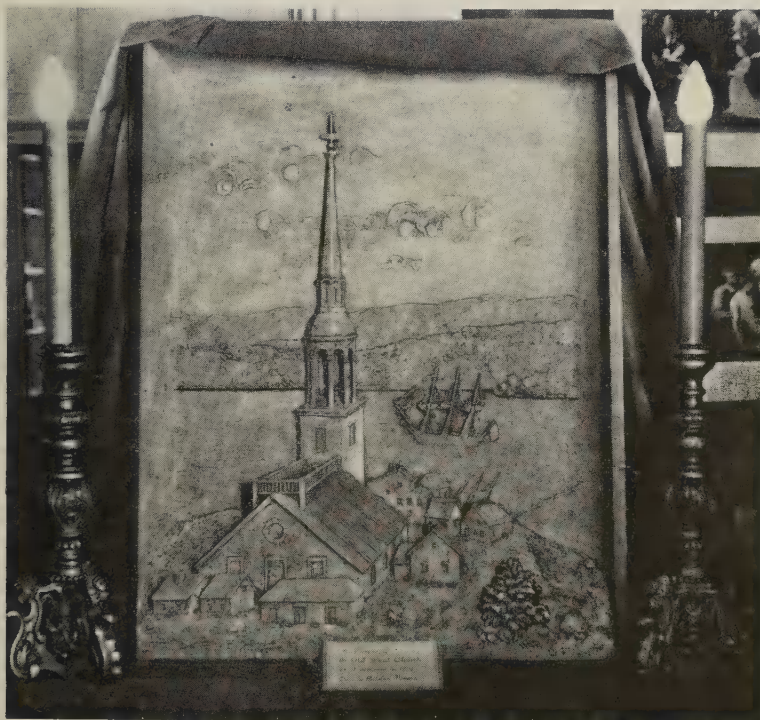
This ousted Howard as pastor and caused him and a portion of his flock to lead a checkered career in exile.

After the Revolution Dr. Howard returned to find but a sorry remnant left, which had been depleted by death, emigration and other causes. Even those who had survived the British occupation were doubtful about the possibility of rebuilding what had once been a flourishing society. Dr. Howard was advised to better himself personally and to dissolve the Church.

Here lay both a crisis and a challenge for the West Church. Had Howard decided in favor of self rather than his priesthood the history and glory attached to the church would have ended then. He chose to remain without compensation "while three families remained to gather back the flock." Howard holds another important place in the romantic and spiritual history of the Church.

He married the widow Mayhew. This was a very important and successful marriage, for their daughter, Elizabeth Howard, later married the fifth minister, Cyrus Augustus Bartol. This marriage made a dramatic link of consanguinity between the second, third and fifth ministers. The third pastoral figure of the Church held a pivotal position in the history of the Congregation. Mild, but courageous and beloved, he preached politics because love of man was his characteristic trait. He promoted the American Revolution and rejoiced at the emancipation of the United States and their subsequent independence.

In 1806 Dr. Charles Lowell became the fourth Pastor of the Church. He was a happy choice for the congregation which Howard had brought through the storm tossed Revolutionary days. He remained for more than half a century until his death in 1861. He was a promising young man and had much to give. He came of a distinguished family, well-educated with a sense of dignity, serenity and charity. He was a popular preacher and soon the original wooden structure, erected in 1737, became too small to accommodate those who attended. The Church was soon confronted with another challenge as to whether or not to build a new structure, which they accordingly did. The present red brick building was erected. It is often thought that this is a Bulfinch building, but the architect was Asher Benjamin. The plans and blueprints for the entire building as originally constructed are now



*Bas relief of the original Old West Church as it appeared in 1736. It was in this church that the fires of the American Revolution were first lighted. During the occupation of Boston, the church was used by British troops as a barracks. Later they ordered the steeple removed, claiming it was being used as a signalling post to Washington's army on Dorchester Heights by Old West's patriotic members.*

on file in the Rare Book Department of the Boston Public Library. The Church was officially dedicated on Thanksgiving Day, 1806. It was at the time one of the most flourishing congregations in the city, drawing capacity audiences, but had no denominational stamp attached to it. The War of 1812 rumbled through the land and the Church stood up well under the pressure of additional demands and service. Dr. Lowell continued as sole pastor until 1837 when his health became impaired.

Dr. Cyrus Augustus Bartol, the fifth minister, was then engaged to become his associate, and remained until 1887 when the Church was finally closed.

Between them the two men held the Church for more than eighty years.

Dr. Bartol was the last of a notable quintet to serve from a nationally famous and historical pulpit. He, like his predecessors, enshrined himself in the hearts of his parishioners. He was a picturesque figure and a bright luminary in the intellectual life of Boston. Many church anecdotes circulated testifying to the rarity of his personality. He had a personal contact with great minds which was in a measure responsible for the important influences which he was in a position to wield.

He became during the course of years the beloved figure, a prophet of a new order; seeing visions far in advance of the stereotyped theological dogma of the period. He has been referred to as a "radical," was an active Transcendentalist and a self-styled Free Thinker. He continued to be spokesman for the underprivileged and utilized all his privilege of free speech. The printed words of Dr. Bartol are reminiscent of the days when leisure and reflection were really a part of a minister's life, for they served to soothe and enervate. A reflective prophet of yesteryear, he and his ilk are but the advance guards of today, prophets, great servants of man, daring preachers of Christ's gospel of the Brotherhood of Men.

About 1840 the City Directory of Boston made it mandatory for all churches to declare their affiliation. Until then the Church had consistently refused to label itself. Now it was named Congregationalist. However, it is said that as time went on the

practice leaned more towards Unitarianism. Later into this Church came the great schism, the fiery theological clash between Congregationalism and Unitarianism.

The Abolitionist Question slowly but surely made inroads into the life of the Nation. Strife ran high. Deeds and opinions followed suit and soon the Civil War was an active event. Since the Abolitionist movement was practically hatched and nursed into action on Beacon Hill, this Church played one of the most dynamic roles of any in the City of Boston during the entire war.

From its already famous pulpit of liberal preaching Justice thundered in behalf of the Abolitionist Gospel. It served as an underground railway to pilot runaway slaves from the South to Freedom. The power of its youth fell in service. Its activities were manifold, vocal, fearless and active. The Church met another challenge brought on by war, survived the test, and slowly readjusted itself to peace and post-war days.

In the meantime, however, the area in which the Old West Church stood changed subtly and slowly. The district took on new tone and color. The old steadfast church-going Yankee moved away. The newcomers were largely Irish, Negroes and Jews. The erstwhile fashionable West End with its economic security and dignified living was replaced by foreign customs and mores as remote from the Church as the newcomers were from their native lands. The West End became a melting pot of many races and peoples.

The Church, although open and functioning in a sort of devitalized fashion, was still being held by the last minister, Dr. Bartol. The once highly-revered scholar and dynamic preacher was now an enfeebled old man whom the congregation could not easily replace.

Hence with both internal and external change and pressure the Church by slow degrees was forced to fold up. We are told that "the outward changes and adaptations to the human needs of the community resembled the work of a lighthouse, standing firm and strong after the storm had abated."

In 1887 the Church observed a double anniversary which marked the one hundred and fiftieth year of its

founding and the fiftieth of Dr. Bartol's pastorate. This was indeed a major historic occasion and we are grateful that there is a book which records the event of the prophetic lesson transmitted to posterity. The success of the West Church was largely due to the five pious Christian gentlemen who piloted the Church for a century and a half.

On April 18, 1892, the Church was thrown open for the purpose of allowing all those who wished to pay their respects in a farewell visit. That was indeed a sad and tragic day for the old parishioners. As they departed, many said "I hope that they will preserve the building. I hope they will." Shortly after this the building was closed. The closing was perhaps the greatest challenge in the long and colorful history of the Church. From 1887 to 1894 it stood empty. A silent pleading sentinel in the midst of the changing throngs.

Many voices rose up either for or against is demolition. In the meantime one of its loyal former parishioners, Andrew Wheelright, bought the building and held it pending a decision. Many wanted the Church torn down to make room for a much-needed high school in the district. Mrs. Jack Gardner wanted the building for a music center with her protégé, Walter Damrosch, in charge. The Negroes wanted it for a cathedral. But in the midst of this uncertainty a small group of local citizens headed by Father Field of the Cowley Fathers with a Mission House on Bowdoin Street appealed to the City Council to buy the building and convert it into a Branch Library so very much needed. After much haggling and local political counter moves the City finally bought the building from Mr. Wheelright in 1894. By this act a new lease of life was assured. On February 3, 1896, the old church remodeled within architecturally to meet the special needs but at the same time retaining all the old characteristics was opened as a Branch of the Boston Public Library. The district was at that time one of the most thickly populated sections of the city. From that day on it flourished as one of the leading libraries in Boston. In 1898 came the Spanish American War. The people responded to the call, native and new immigrant alike.

(Continued on page 23)





*The Methodist Church of the Redeemer, Swampscott, Mass., was rededicated Jan. 21, following extensive remodeling after a fire last Summer. Front, left to right: Stanley Bettger, chairman of the board of trustees; the Rev. James G. Todd, pastor; and the Rev. William J. Ogle, district superintendent. Rear: William Ludlam, chairman of the commission on education; David Davidson, assistant lay leader; Robert Hoseason, planning committee and Edward Ludlam, lay leader.*

## Rhode Island Methodists Organize Island Parish

Working for greater effectiveness through united effort, the four Methodist churches on Aquidneck Island in R. I., have formed an organization called the Aquidneck Island Methodists.

"A.I.M.," among other things, will organize, co-ordinate and direct the activities of the churches on the island in reaching people in military service and other transient families who are part of the community.

The "A.I.M." was organized at a meeting held Jan. 6, in the parsonage of the Community Methodist Church directed by the Rev. Morrill O. Martin, Providence District superintendent.

Elected chairman was Robert Pratt of St. Paul's Church, Newport. The Rev. Frederick Yarger, pastor of the Portsmouth, R. I., Church, is vice-chairman. The Rev. Matt Mees, pastor of St. Paul's Church, is secretary. Harley Winter, layman of Middletown Methodist Church, is treasurer and Frank Jennings of Calvary Methodist Church, Newport, is assistant secretary-treasurer.



*Distinguished Pittsburgh Methodists visit Boston and stop for a picture in front of the Public Library. Left to right: Dr. John Warman, district superintendent of the Pittsburgh District; Dr. David Wynne, executive secretary, Methodist Church Union, Board of Missions; the Rev. William Wise, pastor, Trinity Methodist Church, Pittsburgh; the Rev. John E. Barclay, co-ordinator, South End Methodist Parish in Boston; and the Rev. Francis H. Kees, pastor, Calvary Methodist Church, Pittsburgh.*



*Ecumenicity at Rolling Ridge. Staff and clergy of a score of New England colleges held an ecumenical meeting at the Methodist conference center in North Andover, Jan. 23-25. Left to right: the Rev. William Leonard, S. J., Boston College; the Rev. Wayne Underhill, Student Christian Movement; the Rev. David Cargill, Episcopal Province of New England; the Rev. Frank Devine, S. J., Boston College; and the Rev. William Yoltan, Student Christian Movement. Back to the camera at the right is the Rev. Samuel Slie, Student Christian Movement.*





Members of St. Paul's Methodist Church in Manchester, N. H., tendered a testimonial dinner to their retiring 87-year-old custodian, George S. Richardson on Jan. 13. He has been a member of St. Paul's for 43 years and a sexton for 17 years. Left to right: Mrs. George Goodwin, chairman of the testimonial; the Rev. Claude H. Voorheis, pastor; Mrs. Arthur Nighslander, a daughter; Everett E. F. Libby, lay leader; and George S. Richardson.

## Dr. Hooton Elected Temperance Head

The National Temperance and Prohibition Council has re-elected the Rev. Dr. Caradine R. Hooton, Methodist social action leader, as its president for 1963. The council, representing 27 denominations and agencies working in this field, met Jan. 23-24 in Washington, D. C.

In his address, Dr. Hooton, general secretary of the Methodist General Board of Christian Social Concerns, asked whether it is "possible that our wastefulness with whiskey has produced a wishy-washiness that the world cannot tolerate." Noting that the expenditures for alcoholic beverages alone far exceeds those for religion, charity, clothing and recreation, he urged a federal investigation

"into the total costs of drinking to the economy and the welfare of the American people." He pleaded also that "the only way to arrest the scourge of alcoholism is to stay away from alcohol in any form."

Dr. Albion Roy King, retired professor at Methodist-related Cornell College, called for a new and more creative approach to alcohol education on the campus, using a new terminology and working through student organizations. He said there is a "genuine curiosity" and openness regarding alcohol problems, but no widespread concern for dealing with them. King added that the response of students today is more encouraging than that of the faculty, who show "suspicion of the objectivity of temperance speakers" and an aloofness from controversial issues.

The council urged parents to set their children a better example by abstinence, urged more alcohol education in schools and including the viewpoint of abstaining, asked Congress to provide a study and research project into the total cost of alcohol to the American economy, commended producers and marketers of soft drinks and fruit juices for increasingly attractive advertising.



Bishop Lloyd C. Wicke of the New York Area talks to 12-year-old Donna Dunlap in the Methodist Hospital of Brooklyn, N. Y. Bishop Wicke was there recently getting a checkup for a trip to India. Donna Dunlap is the daughter of the Rev. L. Wayne Dunlap, minister at Canaan, Conn., in the New York Conference and Ashley Falls, now in the New England Conference.

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## Falmouth Church Reduces Mortgage

Members of the John Wesley Methodist Church in Falmouth on Cape Cod raised an additional \$2500 on short notice before the end of the year to reduce their mortgage below the \$100,000 mark, the Rev. Franklin M. Bass, pastor, announced.

Lawrence D. Luce, chairman of the trustees, had challenged the membership to raise this amount in order to obtain the \$500 offered by Bishop James K. Mathews if the Falmouth Methodists reduced their mortgage to \$100,000 by the year's end. At the end of the money-raising effort it was learned that total indebtedness had been reduced to \$99,400. Only three years ago the people had owed \$165,000.

## Birthday Greetings to Mrs. Wood

On February 26th, Mrs. Jerome Wood of Danielson, Connecticut, will be one hundred years old. She is the widow of a Methodist minister who served in the New England Conference, the daughter of a Methodist minister who served in the New England Southern Conference, and granddaughter of a Methodist minister who served in the Maine Conference.

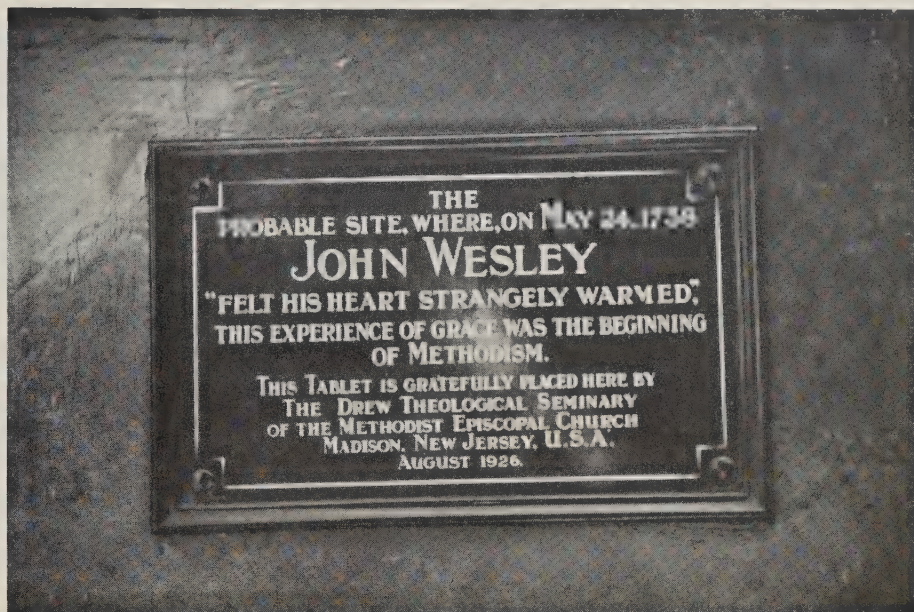


Mrs. Jerome Wood

With a twinkle in her eye, she offered some views on what it is like to get old. "Well, I suppose there are many answers to that. It all rests with yourself, how you make life for yourself when you get older. I try not to make it unpleasant for any members of the family. I try to be cheerful, no matter how I feel, and to be contented. You get lonely, of course. It all rests with yourself, that's the way I feel about it. You can be happy and contented. I often wonder how people who don't have faith in God get along.

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*Probable site of John Wesley's Aldersgate spiritual awakening at the small London chapel where he "felt his heart strangely warmed."*

"I'm very thankful for my age; I never expected to live to be this age. Of course, I'm very hard of hearing. My sight is getting dimmer. I can see to get along. I take care of my room; go up and downstairs alone.

"I have no reason to complain. The Lord has been very good to me. When my eyesight first began to get dim, I was very much afraid I would lose my faith. I prayed very hard that the

Lord would help me keep my faith and not give up. And he certainly has."

Now resident in the Westcott-Wilcox Old Folks Home, in Danielson, although she can't get out to church, she never misses church services on the radio.

The members of the Methodist Church in Danielson are making an Advance Special gift to Alaska Methodist University in tribute to Mrs. Wood on her one hundredth birthday.



*Consecration of new education building, Methodist Church, West Chelmsford, Mass. Left to right: Miller C. Lovett, pastor; C. T. Smith, chairman of the board of trustees; Henry Norwood, chairman of the building committee; and Dr. Leslie H. Johnson, superintendent of the Worcester District. The picture shows the presentation of keys for the new building.*



# The Laymen Speak

## N. H. Rally on Public Relations Held

A petition opposing the enactment of House Bill 47, favoring a sweepstakes lottery, was unanimously voted at a mid-winter rally on public relations, sponsored by the Board of Lay Activities of the New Hampshire Conference at St. John's Methodist Church on Sunday, Jan. 13, at Dover, N. H.

Braving a snowstorm, more than 70 laymen and clergymen attended the spirited rally.

The conference affirmed the official position of The Methodist Church as printed in the *Doctrines and Disciplines of The Methodist Church*, 1960 edition, as follows:

"The passion to acquire wealth without honest labor, inflamed by widely publicized giveaway programs and the growing movement to legalize gambling in state after state, is a serious concern for Christians. The practice of gambling undermines basic moral law as well as established economic laws. Gambling is a menace to business integrity, breeds crime, and is destructive of the interests of good government."

Edward C. Reneau of Keene, N. H., Conference lay leader who presided at the meeting, spoke in opposition to the bill providing for the lottery, which would supposedly provide revenue to meet the very real financial needs of the state.

The petition urged the governor, state legislators and state senators to do all in their power to defeat the bill and encouraged them to seek "more responsible means of meeting the real fiscal problems confronting our state."

The Rev. Manning Vannostrand, pastor of the First Methodist Church of Hampton, N. H., chairman of the conference Board of Christian Social Concerns, said that he would notify all the churches in the state and see that the petition goes to proper authorities.

The Rev. Robert C. Sneed was host pastor. At the afternoon session a panel discussion was held on public relations. Speakers included: Warren Carberg, editor of ZIONS HERALD, and director of Methodist Information; George A. Douglas, Jr., editor of the *Church Militant* and director of public

**Laymen, this is your page!  
Don't forget to keep us informed about your special projects and meetings.**

**What your group is doing may be inspiration and incentive to others!**

relations for the Episcopal Diocese of Massachusetts; Roland Jenkins, city editor of *Foster's Democrat* of Dover; David Gredler, religion editor of the *Boston Globe*.

Alfred Mundy of Portsmouth, N. H., lay leader of the southern district, led the opening worship service. Robert Brown, Lynn, Mass., director of stewardship, delivered the closing address.

Dr. Jesse Galt of Dover, sub-district lay leader, led the closing worship service.

## Dinner Honors Stephen Luce

Stephen Carey Luce, Jr., long-time member of the Boston Wesleyan Association, was honored at a dinner at Edgartown on Jan. 9, commemorating 50 years of public service to Duke's County and Martha's Vineyard.

Judge Abner L. Braley, retired justice of the District Court, presented Commissioner Luce with a plaque recounting his service as county treasurer, which began when he was only 22 years old, and his 30 years as a country commissioner.

A portrait of Commissioner Luce has been commissioned for the District Courthouse. This will be hung in the main courtroom. During the past half century, Mr. Luce has served on the Tisbury school board and the Nantucket Steamship Authority. He has been president of the New England Council of the Sons of the American Revolution, a life member of Martha's Vineyard Lodge, A.F. & A.M., a trustee of the Masonic Education and Charity Trust and an honorary 33rd Degree Mason. For many years he has been an outstanding Methodist layman.

## Methodist Men Organized At Newtonville Church

New England Conference Lay Leader James Fraggos is very high on the Spencer Methodist Men whom he visited recently. He discovered that they send children to camp every Summer and many of the men are constantly at work renovating the church.

They have done much of the carpenter work and finishing in the sanctuary. They have shown great spirit in their opposition to the use of liquor in the community. Herbert MacMullen is president.

The men of the Newtonville Methodist Church received their charter on January 13 at a Father and Sons' breakfast. Jim Fraggos and Mason Hartman participated in the program. Under the direction of the Rev. Hamilton M. Gifford, pastor, the men sponsor a boys' basketball team. Louis L. Junod is president.

## Minute Man Check Aids N. H. Church

A check for \$2,500 from the Minute Man Fund was presented by Robert Brown, representing Bishop James K. Mathews, on Jan. 6 to the Rev. Maurice H. Porter, pastor of the Groveton, N. H., Methodist Church, for finishing the ceiling and insulating the church against the winter cold.

Also present at the service were the Rev. Lewis H. Moulton of Concord N. H., northern district superintendent; Roger Bergeron, lay leader; and Hollis Crawford, chairman of the board of trustees.

Discussing the new church, which replaces one destroyed by fire, the Rev. Mr. Porter said: "We have spent \$150,000 so far on the new church and we are trying to raise about \$65,000 more for interior furnishings, finish work and exterior detail."

The new church includes a chapel, church offices, and a religious education unit, funds for which have been raised by individual contributions, civic organizations, church societies and building loans.





*Methodist Youth Fellowship of the New England Southern Conference holds three-day Peace Retreat at Miramar (Dec. 27-29), the Episcopalian youth center and former Widener estate at Newport, R. I. This outdoor picture was made at the front entrance as the conference ended.*



*Miss Christie Smith and Beau Kimball, center, two delegates from St. Paul's Methodist Church, Newport, to the three-day Methodist Senior High Youth Fellowship of the New England Southern Conference at Miramar, Episcopal Church Center. The two resource persons are, from the left: Mrs. Marjorie Vinal, executive director of the World Affairs Council of Rhode Island and K. Brooke Anderson of the World University Service.*

## Peace Retreat At Miramar

Your editor dropped in at the three-day post-Christmas peace retreat held by the Methodist Senior High Youth Fellowship of the New England Southern Conference at Miramar, the Episcopal Church Center at Newport, R. I., Dec. 27-29.

Miramar was formerly the palatial Widener estate. The retreat was attended by 66 teenagers. Resource persons included Mrs. Marjorie Vinal of Providence, executive director of the World Affairs Council of Rhode Island. Mrs. Vinal spoke on Berlin where she spent the month of June. Her talk was illustrated with slides.

K. Brooke Anderson of Providence, of the World Universal Service,

traced the history of war and peace from Biblical times.

*Hunger*, a movie made by the Methodist Commission on Overseas Relief, was shown describing how MCOR works with Church World Service. The Rev. David A. Hollenbeck of Fall River was director.

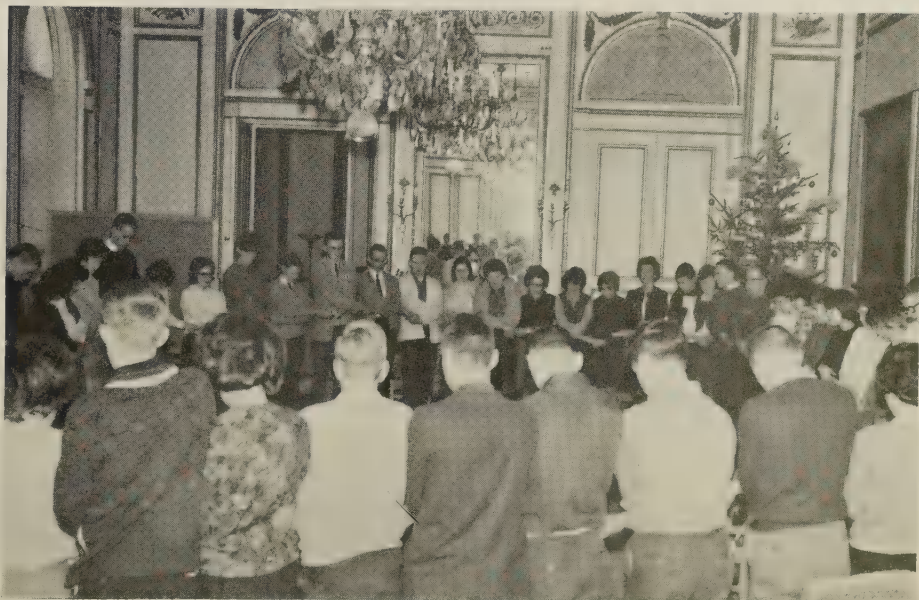
Others who assisted in the work of the retreat were: the Rev. John Sabeau, Brockton; Mrs. Raymond Hawksley, East Providence; Mrs. Wesley Stinson, Stoughton; the Rev. Howard Hare, South Braintree; and the Rev. Laurence M. Hill, Rockville.

(After lunch your editor made pictures of the entire group and then left for Glastonbury, Conn., where he was scheduled to be present at the dedication of the new Glastonbury Church at 3 P. M.

I was following Laurie Hill's Rambler well-loaded with teenagers in my Lark. We thought that we had plenty of time but we had not figured on the snow storm which hit us between Newport and Hartford.

After sliding up several slopes my car was marooned with a number of others, half way up a hill. Laurie and his teenagers circled back to the rescue but the going was just too rough.

I managed to turn around and head back towards Providence and finally reached home after several more "incidents," none the worse for wear.)



*Some of the 66 Methodist Senior High Youth Fellowship members at the Episcopal Church Center, Miramar, at Newport, R. I., Dec. 29, as they joined hands in prayer at one of the closing sessions of their conference.*

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## BRIEF NOTES

- The Rev. Harold C. Metzner, retired minister of the New England Southern Conference and for several years associate minister of the Park Avenue Methodist Church in New York City, is recovering from a serious illness. Members of Trinity Union in Providence where he was pastor for many years are praying for his recovery.
- Dr. Wesley J. Vesey, minister of Medford Hillside Methodist Church, has been elected president of the Medford Council of Churches to serve a two-year term. The council has a membership of 17 churches.
- The Rev. Dr. Frederick Brown Harris is again chaplain of the U. S. Senate, a post he has held all but two years since 1942. Dr. Harris, retired pastor of Foundry Methodist Church in Washington, D. C., was elected as the 88th Congress opened.
- The Rev. William L. Shafer, North Chichester, N. H., has been named "House Chaplain" for the 1963 session of the New Hampshire General Court.
- Dr. Ambler Garnett, a member of the New England Conference who retired in 1957, is now serving as interim minister at Emmanuel Congregational Church, Springfield.
- Acton's new Methodist Church has been given the official name of St. Matthew's, under authorization by Bishop James K. Mathews, resident in the Boston area. Officers elected include: lay preacher, James Sutherland; chairman of trustees, Thomas Anthony; treasurer, Mrs. Ruth Bailey; financial secretary, Mrs. Barbara Dunn; communion stewards, Mrs. Madeline Cook, Mrs. Ethel Hanff and Mrs. Ruth Bailey; commission chairmen: Robert Grandy, education; Russell Rayman, membership; Mrs. Evelyn Anthony, missions; James Cook, stewardship; and Alfred Parley, worship.
- The Rev. J. Robert Uhler II, associate pastor at College Avenue Methodist Church, West Somerville, has been granted a leave of absence by Bishop Mathews to attend school.
- The new visiting pastor at the First Methodist Church, Melrose, Mass., is the Rev. Laurence W. C. Emig who was once pastor of the church from 1919 to 1925. He succeeds Dr. John L. Ivey, retired, who will continue as pastor emeritus.
- At the Methodist Church in South Walpole, Mass., Sunday School at-

tendence has increased 78% in one year. The pastor is the Rev. Henry T. Grayson, Jr.

- The Rev. Francis J. Ducharme, who has been serving the Lay Memorial Church, Feeding Hills, is appointed to Orange as of Feb. 3.

- Edward A. Winter, a local preacher in the East Braintree Methodist Church, became supply pastor of the Jewett City, Bethel, and Voluntown, Conn., charge on Jan. 20, succeeding George R. Larsen, who has gone to Oregon for graduate study. Mr. Winter has left employment in the business world at the age of forty with the intention of becoming a full-time minister. He expects to enroll in the University of Connecticut the second semester. Mrs. Winter has grown up in the East Braintree Church and been very active there. They have a four-year-old daughter.

- The New England Conference Young Adult Fellowship will hold a Spiritual Life Retreat March 22, 23 and 24 at Farrington Memorial Methodist Church in Lincoln, Mass. Theme for the retreat is "Christianity in a Confused World," and will feature the Rev. Robert C. Mezoff and Moses Manoushagian as speakers. The registrar is Miss Judy Beres, 90 Josephine Avenue, Somerville, Mass.

- A banquet honoring the 94th anniversary of Morgan Chapel and the 45th anniversary of the Church of All Nations of Morgan Memorial, 81 Shawmut Avenue, Boston, will be held April 16. The edifice is due for demolition for the extension of the Massachusetts turnpike.

- The Rev. Dr. Roy A. Sturm of Philadelphia, Penna., is the new director of the Department of Research and Statistics of The Methodist Church's Council on World Service and Finance, at 1200 Davis Street, Evanston, Ill.

### Methodists of Fifty Lands to Seek Aldersgate Spirit

"Aldersgate Around the World," a series of services of Renewal and Identification, is being promoted in fifty countries by the World Methodist Council.

Dr. Lee F. Tuttle, the American secretary of the Council, has announced that the initial observance of the 225th anniversary of John Wesley's "heart-warming" experience will begin in Wesley's own City Road Chapel, London, May 24, 1963. Even the hour specifically noted in Wesley's

diary, "at a quarter before nine," will be followed.

The commemorative rites of British World Methodist Council leaders will touch off similar observances on all the continents.

In the U. S. A. the anniversary will be picked up at Old St. George's Church, Philadelphia, where the service will be led by American World Methodist Council leaders. Here an order of service prepared by Bishop Fred Pierce Corson, president of the World Methodist Council, will be followed. Copies of this are available to any church which may wish to use it. (Address: World Methodist Council, Lake Junaluska, N. C.)

American observances being encouraged by Secretary Tuttle are in co-operation with plans of the Board of Evangelism of The Methodist Church.

"Renewal" and "Identification" are the two words that will stand out in this special ritual—renewal of the spirit of Aldersgate and identification with the ideals, purposes and international fellowship of the World Methodist Council.

#### *Aldersgate Commemorative Medallion*

For churches which may desire to give to their 225th observance of Aldersgate a somewhat dramatic and graphic touch and at the same time to provide a perpetual reminder of Wesley's spiritual experience, Dr. Tut-

(Concluded on page 21)

### ALDERSGATE AROUND THE WORLD



Dedication of this bronze commemorative medallion, mounted in some appropriate place in the sanctuary, will be part of "Aldersgate Around the World" services May 24th in hundreds of Methodist churches.

These observances of the 225th anniversary of John Wesley's "heart warming" are being planned and promoted by the World Methodist Council.





*New youth group organized in Medford. Representing five Methodist churches in Medford, a young adult group was organized on Sunday night, Jan. 13. The young people and their pastors plan to meet every other Sunday night rotating their meetings among the participating churches.*

### Young Adults Organize In Medford

Representing five Methodist churches in Medford, a young adult group held their first meeting in the First Methodist Church on Sunday night, Jan. 13.

This new group, ranging in ages from 18 to 35 and including both single persons and married couples, will meet every other Sunday and will rotate their meetings among the five Methodist churches in Medford.

Involved are the following churches and their pastors: First Methodist, the Rev. Delphas S. Barnett; Hillside: People's, the Rev. Wesley J. Vesey; St. John's, the Rev. R. Edward Everding, Jr.; Trinity, the Rev. Mason W. Sharp; and Wellington Community, the Rev. William A. Campbell.

### Keirs Honored on Golden Anniversary

Mr. and Mrs. Clarence L. Keir were honored on their Golden Wedding anniversary at the First Methodist Church in Everett.

They were married in the United Church of Canada, Oct. 30, 1912, and were united with the Everett church in 1915 when the Rev. J. Edwin Lacount was pastor. Mr. Lacount was present at the anniversary, as was the Rev. Joseph A. Stevenson, another former pastor, and Mrs. Melvin E. Lawrence, a newswriter for the



*Mr. and Mrs. Clarence Keir were honored on their Golden Wedding Anniversary at the First Methodist Church in Everett.*

Keir Johnson, Kenneth Keir and the Rev. C. Malcolm Keir of Waltham. They have 13 grandchildren. They received flowers and gifts from the 150 guests as well as telegrams from those unable to attend.

### Higher Call

The Right Rev. Norman B. Nash, D.D., retired bishop of the Episcopal Diocese of Massachusetts, died at his home, 33 Lexington Ave., Cambridge, Jan. 3. He was 74.

Succeeding the Right Rev. Henry Knox Sherrill when he was elected to the post of presiding bishop, Bishop Nash served from 1947 to 1956.

Born June 5, 1888, in Bangor, Me., he was the son of the late Rev. Henry Sylvester Nash and Elizabeth (Curtis) Nash. After attending Cambridge Latin School he was graduated from Harvard University in the Class of 1909.

After a year at Harvard Law School he entered Episcopal Theological School. He received his Bachelor of Divinity degree in 1915 and later studied at Jesus College in England. After graduation he taught Christian Social Ethics and New Testament. In World War I, he served overseas as chaplain of the 150th field artillery. He was an outspoken advocate of civil liberties and social reform.

Funeral services were held in St. Paul's Cathedral, Boston, on Jan. 7. Mourners representing all of the religious denominations in the city packed the edifice.

WSCS and a columnist for ZIONS HERALD.

The Rev. Sargon Y. Ibrahim, the present pastor, attended. Mr. and Mrs. Keir have three children: Clarinda

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## New Ridge Director

The Rev. Donald J. Clark, pastor of the First Methodist Church of Pawtucket, R. I., has been appointed by Bishop James K. Mathews as a director of Rolling Ridge, the Methodist Conference Center at North Andover, Mass., effective May 1.

The Rev. Mr. Clark has also resigned as assistant to the director of the Rhode Island State Council of Churches. His successor as pastor of the Pawtucket church will be announced when the New England Southern Conference meets in June.

The Rev. Mr. Clark came to the Pawtucket church in 1960 after serving for three years as associate minister at the Mathewson Street church in Providence.

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He was a leader in the formation last year of the Wesley Parish, a consolidation of First and Thomson Methodist Churches of Pawtucket and Embury Methodist Church of Central Falls, in order to provide a more effective ministry for the Paw-

tucket area by co-ordinating the programs previously conducted by the individual churches.

*Photo Credit: Inside back cover and picture of Wesley tablet on page 15 courtesy of the Rev. C. Malcolm Keir.*



Commission on Methodist Information holds annual meeting at Copley Church, Boston, Jan. 7. Front: the Rev. James W. Knorr, Middleboro, chairman, and the Rev. Clevis O. Laverty, West Scarborough, Me., secretary. Rear, left to right: the Rev. Donald J. Clark, Pawtucket, R. I.; the Rev. Peter Palches, Centerville, Mass.; the Rev. Elmo F. Young, Newton Centre, Mass.; the Rev. Stanley M. Sprague, Portsmouth, N. H.; the Rev. James F. Quimby, Bethlehem, N. H., vice-chairman; Murray Jenness, Dover, N. H.; and the Rev. Howard E. Benson, Kittery, Me., treasurer. The Rev. John David Erb of Malden, who was also present, does not appear in the picture.



# **Corson on Pope at Board of Education Meeting**

"There is no doubt in my mind that the Pope is the No. 1 public relations man for the church in the world today," the president of the World Methodist Council said in Atlantic City.

Bishop Fred P. Corson, Philadelphia, addressed the Board of Education of The Methodist Church, which had its annual meeting Jan. 8-10 at the Traymore Hotel.

Pope John is "the people's Pope," said Bishop Corson. "He has the common touch."

The bishop had an audience with the Pope in October of last year.

"He's very expressive," Bishop Corson said of the Pope, "just the kind you love to be with."

"Whenever he wanted to say something to me," the bishop revealed, "he would pat me on the arm. And really, I had all I could do to keep from patting him back."

Bishop Corson was one of three Methodist observers at the Vatican-sponsored Ecumenical Council in Rome.

He related that he told the Pope that he hoped the council's atmosphere of fellowship and exchange of ideas with Protestants and others would get down to the diocesan level, and he said the Pope said he hoped so too.

In discussing the Council, Bishop Corson said, "You have to understand the personality of the Pope to understand the Ecumenical Council."

He said that Pope John hopes that one result of the council will be that it eventually might lead to a closer relationship between Catholics and Protestants.

## **ALDERSGATE EXPERIENCE**

(Concluded from page 18)

tle has made this possible. He has available a commemorative medallion, fashioned in bronze, seven inches in diameter, and equipped for mounting. The bas-relief centrally features Wesley's words, "I felt my heart strangely warmed." Around the circumference is inscribed his conviction that "The Methodists are one people in all the world."

The official triangular symbol of Methodism, approved by the World Methodist Council, is also reproduced on the medallion. Its art suggests, without words, another well-known Wesley quotation, "The world is my parish," and its design affirms faith in the Cross and belief in the Trinity.

Numerous churches have already indicated to Dr. Tuttle their intention to mount one of these medallions on the wall, on the pulpit or in some other appropriate place in the sanctuary. They plan to unveil and dedicate this permanent marker during the "Aldersgate Around the World" anniversary.

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*Public relations committee appointed at St. Paul's Methodist Church, Manchester, N. H. Left to right: Everett E. F. Libby, lay leader; Cecil Ayer, chairman of the trustees; Jack Isenberg, photographer; and the Rev. Claude H. Voorheis, pastor. Mrs. John Booth, recording secretary, was not present when the picture was made.*

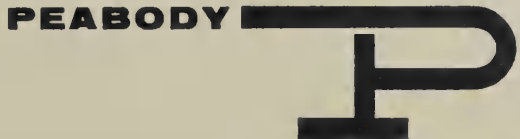
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## Communications Clinic Planned at East Providence

A Clinic on Communications will be held at the Commission on Communications of the New England Southern Conference on March 12 at Haven Methodist Church of East Providence, R. I., beginning at 9.30 A. M. The basic purpose is to discuss with pastors our needs of communications and the revolution that is going on in that field now.

The featured leader of the clinic will be Dr. Howard Tower of the Television, Radio and Film Commission of The Methodist Church. Dr. Tower will be coming from Nashville, Tenn., to take part in this workshop.

Other speakers at the clinic are Harry Case, vice-president of Creamer, Trowbridge and Case of Providence, R. I. He will speak on personal motivation and perception as understood by the advertising and public relations industry; Walter Covell, assistant Program manager of WJAR-TV, channel 10, Providence, R. I. He will speak on the subject, "The Church and Television," concentrating on the industry's point of view; the Rev. T. C. Whitehouse, Director of Radio and Television, Mass. Council of Churches, Boston,

Mass. He will speak on "The Church and Television," concentrating on the point of view of the Church.

The committee arranging this program is the Rev. Willard E. Conklin, chairman of the Commission on Communications; the Rev. Donald Clark, director of Radio and TV of Rhode Island State Council of Churches; and the Rev. Travis Barnes of the North Georgia Conference and in the B. U. School of Communications.

All pastors are welcome to attend but reservations must be sent in to the Central office of the Methodist Church, 2 Stimson Ave., Providence, R. I.

## New Acton Pastor

The Rev. J. Gary Campbell, a graduate student at Harvard Divinity School, working for his doctorate, has been appointed as pastor of the newly-organized St. Matthew's Methodist Church in Acton.

A *summa cum laude* graduate of Drew University School of Theology, he holds the William S. Pilling Traveling Fellowship from Drew for graduate study in theology.

A native of West Virginia he comes to Acton from the Spencer Methodist Church. He is actively serving the

New England Conference as a member of the commission on worship. He has also served as pastor of the Fellowship Church in Lowell.

Mrs. Campbell is a native of Pennsylvania. She has served as a counsellor in youth fellowships and at the Rolling Ridge Conference Center. They have a two-year-old son, Shaun.

## NOTICE OF ANNUAL MEETING

### of the Preachers' Aid Society of the New England Annual Confer- ence of The Methodist Church

The annual meeting of the Preachers' Aid Society of the New England Annual Conference of The Methodist Church, at which corporators, annual donors and life donors may be present, will be held in the Directors' Room of the New England Merchants National Bank, 135 Devonshire Street, Boston, Massachusetts, at 3.00 P. M., on Monday, the twenty-fifth day of March, 1963, for the purpose of the election of officers and corporators for the ensuing year; acting on the reports presented; and for the transaction of any other business which may properly come before the meeting.

JOHN A. PLUMMER  
Secretary

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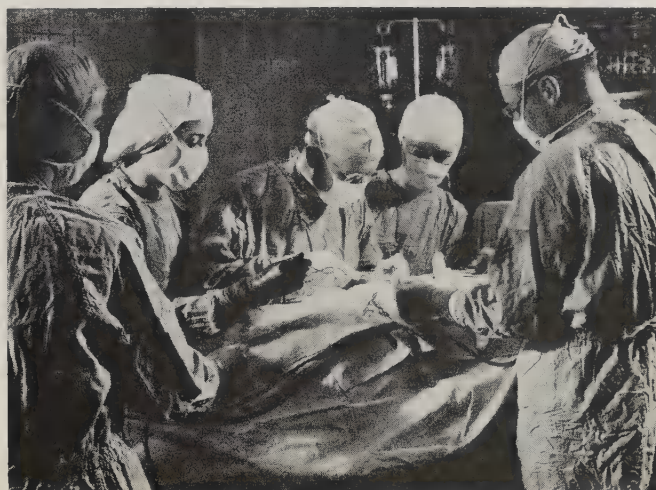
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## NEW ENGLAND DEACONESS HOSPITAL

### OLD WEST CHURCH

(Continued from page 12)

The Library stood by and continued to serve the community under new stresses and strains.

In 1914 came another challenge: the First World War which brought untold hardships in its wake, especially the coal shortage, when public buildings had to be closed down. This library, however stayed open and continued to function and to serve the great numbers who came within its portals. With the war and post war adjustments conquered, the world slowly was swallowed in the Great Depression.

The West End district felt its full impact. The thirties were indeed challenging years for this church building now serving as a Library; but no church functioning anywhere could have served with greater dedication to uphold the morale and standards of its community than this library did during these trying and torturous depression years.

Before social and economic recovery was imminent, there came the Second World War and, practically on its heels, the Korean War. The library continued to meet all these new challenges with humility and inspiration in its service and lent encouragement to its clientele. It soon took on many of the activities which a church would normally render and

implemented them in its daily work for the good of man.

The first social rumblings that the tide of life in the neighborhood was seriously turning came with the widening of Cambridge Street where the Library stood in 1925. This widening had a deleterious effect on the whole district. The work on Cambridge Street cancelled small store leases and caused an exodus of some four hundred economically integrated families in one year. These families represented the better type immigrant, with his first generation American children. With their leaving the neighborhood slumped badly. Decadence set in. In the meantime talk of Urban Redevelopment crept in.

The West End Planning Board, a group of local citizens well acquainted with the history and needs of the District, offered many suggestions. Tentative plans were made over and over again by conservative and radical alike. With this cry of "wolf" fear took possession of the people. Retrogression made greater inroads. Property was neglected. There was a slow but constant trek of moving from the West End elsewhere. With it all the Library was a leader in the changing community life and served with knowledge, understanding and sympathy. The work of what had once been a pulsating, active library slowed down. It was estimated that in 1922 when I

took over the Branch there was a daily average attendance in the building of over 2,000. In 1960 there were less than 200 people a day using the library. The absence of children was particularly noticeable.

About 1958, the Development plan moved in. The still remaining scattered residents were slowly evacuated to other areas. Shovels and tractors appeared. Demolition commenced. The still remaining houses of the lower West End, from Cambridge Street towards the Charles River around Lomasney Park and sweeping down towards the North Station were thrown down. The West End took on the appearance of a city blitzed. Bulldozers, and blueprints and plans and money failed to co-ordinate as rapidly as estimated. In the meantime some twenty-eight historic streets rich in history and anecdote which had flourished for more than two centuries were completely wiped out of existence.

Once again the former Old West Church from 1737-1887, and the West End Branch Library since 1896, rich and hoary in history and service for two hundred and twenty-three years which had so successfully weathered many storms, appeared to face the inevitable—an uncertain future or extinction to give way for the progress of civilization. Ap-

(Concluded on page 24)

## FROM OUR READERS

(Concluded from page 1)

Without it we have found it so much harder to keep in touch with the churches and ministers in New England. . . .

Walter Leppert — Department of Field Cultivation in the Board of Missions office in N. Y.—will be sending me to Boston University School of Theology in March, 1963. I offered to do cultivation work in my old conference area (N. E.) when up there. It's quite possible that the present missionary secretaries will not know me. It would help if our old friends did know me. We're retired and back in America. If there is any way you can publish such a notice I think there are many churches and pastors in New England that would appreciate it. If you want information about us ask Bill Duvall or Chuck Allen or Per Hassing at Boston University School of Theology.

Thanks,

JULIAN S. REA

1207 Santa Anita St.  
Pine Hills, Florida

## GLASTONBURY CHURCH

(Concluded from page 8)

Participating in the service of consecration in addition to Bishop Mathews, were the Rev. Dr. James V. Claypool, superintendent of the Norwich District; Dr. Spangler; William E. Wagar, chairman of the official board, who presented Bishop Mathews with keys to the new building; Philip A. Crane, who received the Minute Man check for the local congregation; and Asbury's senior choir, under the direction of Mrs. William E. Wagar.

Following the service a reception and open house were held with the Woman's Society serving, assisted by neighboring Societies.

## OLD WEST CHURCH

(Concluded from page 23)

parently, its last challenge. On April 15, 1960, the Boston Public Library closed its doors to the public and silently evacuated the building.

From that day on this historic edifice which had sounded the tocsin of Freedom, stood like a biblical widow in all her desolation, silent, pleading for a new lease of life. The gilt weathervane on the steeple proudly marks the shifting of wind and tide of man and time, on a silent sentinel, an old landmark. The gaping throngs pick their way and pass on. Has not the Psalmist said that a thousand years in the eyes of the Lord is but as a day to man? But those who live by faith, know that life is but a series of vibrations unhampered by time. The old order merely changeth and gives place to a new. In 1961 the precious building has through the grace of God, whose ways are inscrutable and manifold for good, been awarded a new lease of life. Once again it will revert to religion. The Methodists have bought the building. Now under their guidance and spiritual leadership this precious heritage of the past looks forward to a new rebirth of greater service in a modern age.

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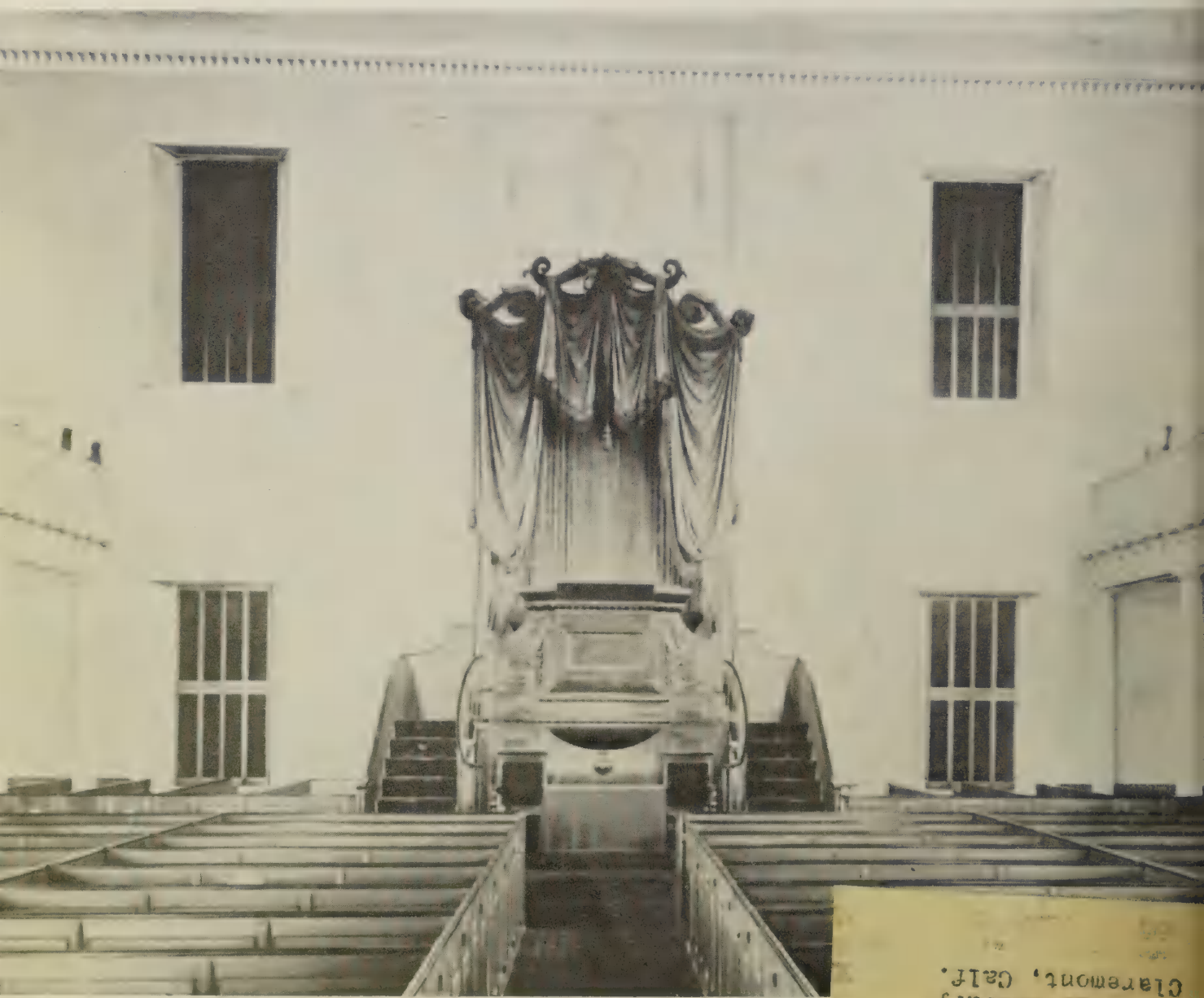
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# ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 141

No. 3

March, 1963

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Warren C. Carberg, Editor

Members of the Boston Wesleyan Association: Henry W. Webster, president; Arthur T. Gregorian, vice-president; Loring W. Powell, treasurer; Vincent P. Clarke, secretary; Alden Eberly, auditor; Lewis A. Gray, Russell W. MacLaren, Dr. Emerson Sylvester, and Robert T. Sanford, board of directors with the officers. Howard D. Brewer, Lewis M. Hollingsworth, Stephen C. Luce, Jr., Arland A. Dirlam, James Fraggos, Mason Hartman, and Henry C. Young.

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## On the Cover . . .

IN HIM ALONE THERE'S GLORY  
"God forbid that I should glory, save in the cross of our Lord Jesus Christ."  
—Gal. 6: 14. —RNS

## Inside Front Cover . . .

FOUNDER'S GRANDSON POINTS TO DICE—Rev. David Helms of Merimacport points to dice, one of ten symbols elegantly carved and set into panelling around the altar. The symbols depict the last week of the Lord before He went to the Cross. Visitors to the Church of All Nations are always interested to find "dice in church."

## Inside Back Cover . . .

First deaconess honored during 75th anniversary year observance at Oak Bluffs, Martha's Vineyard. Deaconess B. Marion Hope of the New England Southern Conference honored on 80th birthday and 50th anniversary as a deaconess in The Methodist Church. Left to right: Miss Betty Letzig, special assistant to the General Secretary of the Commission on Deaconess work, presents Miss Hope with 50th anniversary pin; Deaconess Hope and the Rev. George A. Hill, Jr., right, minister of the Oak Bluffs church.

## Back Cover . . .

Bishop Gabriel Sundaram is shown dedicating Mathews Hall of Lucknow Christian College, in Lucknow, India, in honor of Bishop James K. Mathews, now Methodist bishop in New England and a former missionary to India.

## Editorials

### Appeal to the Kansas City Milkman

Speaking to and about churchmen the other day, the Rev. John Garrett, principal of the Camden Theological College in Sydney, Australia, chided them for "the failure of many churches to make sounds that have meaning for outsiders." The "sounds" are in the areas of preaching, prayer, and singing.

"Many of us are carrying on earnest conversations in pulpit and committee language," he noted. "We all believe in translating the Scriptures into Urdu and Hottentot. But we ourselves need to be translated into the languages of Main Street, sports page, and village water pump."

Indeed, this might be taken as a "modern rendition" of Paul's direction to the Corinthians: "If you in a tongue utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air. . . . If the bugle gives an indistinct sound, who will get ready for battle?"

"Newspaper men are familiar with this problem," Mr. Garrett continues. "After a church meeting they scratch their heads and puzzle over what they have taken down. One church leader has said, 'We must proclaim redemption.' Another has told his approving friends: 'Man must be transformed by a living confrontation between the Evangel and his own existential predicament.' There has also been a much-applauded speech containing the sentence 'We are all familiar with the series of remarkable ecumenical pronouncements on this issue, from Lake Mohonk, through Willingen to Bad Boll.' . . . No wonder the newspaper man says, 'Ask myself what all this is going to mean to the Kansas City Milkman.'"

"The jargon of theologians and committees is out of tune with the tastes, interests and daily life of the majority of the world's population. Most people are not abstract thinkers. They work with their hands, operate machines, and ply tools. They prefer pictures and stories to general ideas. . . .

"Within our century, people who are newly taught to read and write—in Africa, Asia and Latin America—will be engaged in industry and large-

scale agriculture on the Western pattern. Very few of them will want to read the Bible. Fewer will come to hear preachers. They will have television and vernacular illustrated papers in their own style and national pattern. Why go out to a Christian church when you have a more diverting world to hold your interest at home?

"Pictures, speech and stories mean more to most of the world's population than print. When we go into print it should more often be in story form, evocative, simple. The parables of Jesus are an object lesson in what could be done in new ways today if we were trying to communicate. The message remains the same; it is no myth. But it must be told, this story of God's deed, with imagination. The dull, self-absorbed talk of scribes and temple secretaries is far removed from the vivid realities of the Bible. . . .

"Moving pictures, should be made by nationals for their own nationals, at the highest artistic and technical standards. Missionary television, in both East and West, should advance with radio. The churches should acquire and operate more transmitters. For this work, and for Christian journalism, there should be centrally-placed training facilities in each continent. . . .

"The effect of the new approach will be to influence the future of entire cultures through the most readily available means of communicating with individuals in the world of our day. It is fatal to underestimate the life-transforming power of the mass media.

"The churches have another ally to enlist in the press, in film, radio, television and in the ruthless circus of modern publicity. He is the artist. Many writers, painters, theatrical producers, many film and television directors, are hungry for opportunities to get rid of the sentimentalism and moralizing that often pass for the Christian message. Their imaginations have never been fired by church leaders who say: 'Sit down with us for a few months, and let's find out together how the terror and beauty, the depths and the splendors of the Bible can be given new life in the modern world through sound, image, dance, drama, song, color sequence, and spaces of silence.'"

—W. W. REID



former journalist, chaplain  
now Norwich District Superintendent

## Let's Spend a Day with a "D. S."

*Dr. Claypool's days are  
long, work-filled ones*

Outside the Methodist denomination, probably not one person in a hundred has any realization of the duties of a district superintendent. If they have heard of him at all they probably confuse him with the Sunday School Superintendent.

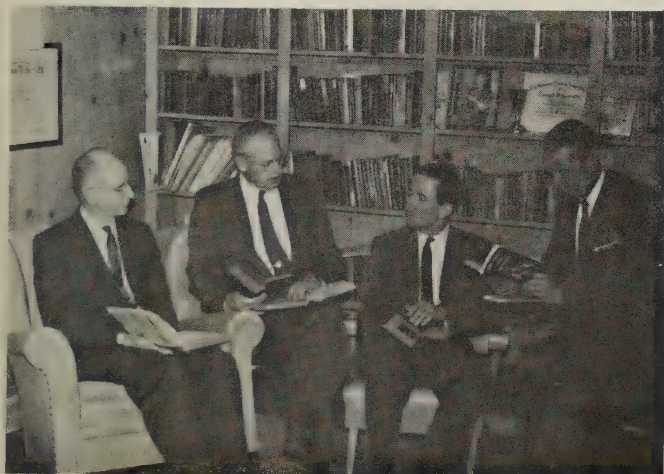
Methodist preachers sometimes describe the "D. S." as "the preacher's boss," and the "bishop's yes man."

True it is he is appointed by the Bishop because the Bishop feels that he can do the job, and he in turn has confidence in the bishop.

But it is also true that there is no task that calls for greater spirituality, patience, charity, fore-



*Sometimes dictated letters can unravel knotty problems. Here is Dr. James V. Claypool, superintendent of the Norwich, Conn., district, dictating a letter to his secretary, Mrs. Ruth Edwards.*



*Early morning Bible study is part of the regular schedule in the Norwich district. Left to right: the Rev. H. Osgood Bennett, pastor of North Church, Manchester, and conference secretary; Dr. James V. Claypool, district superintendent; the Rev. Abram W. Sangrey, Bolton; and the Rev. Lawrence W. Almond, pastor of South Church, Manchester.*

bearance and faith than the district superintendent must possess.

But this writer thought he would like to get some idea of the facts for himself by calling on Dr. James V. Claypool of Bolton Center Road, Bolton, Conn., superintendent of the Norwich district of the New England Southern Conference, which includes a section of Connecticut.

A former chaplain on a Navy Battlewagon, Dr. Claypool is a rugged, outdoor-looking, 63. His home on Bolton Center Road is a dream house of convenience and beauty.

But in Dr. Claypool's case, and probably for every one of the 12 district superintendents who form Bishop Mathew's cabinet, there is a seven-day, 14-hour a day work week that goes with the title.

No matter what he does the night before, and there is always some meeting or other, he rises at 6.30 A. M.



*Before breakfast Bible reading is part of the everyday routine for Dr. James V. Claypool. As a former secretary of the American Bible Association, Bible study has a very central place.*

and engages in planned Bible reading until 7. At the present time he is reading Isaiah, using the Jewish Bible. He is also reading the New Testament using the new Catholic edition supplied by the Confraternity of Christian Doctrine.

The morning this writer called he had also conducted a course on the Bible to a group of ministers at South Church, Manchester, Conn., where the Rev. Lawrence H. Almond is pastor.

After that he has a long session with his secretary, Mrs. Ruth Edwards, who sits in the chair marked "No. 1" that he used at the general conference on reunification at Columbus, O., in 1939. Every week he receives and answers, from pastors and members of his 45 churches, some 80 letters.

His dictation in his deep, gravelly voice reveals a depth of wisdom gleaned from his years in the ministry. He has even been district superintendent before since he served the Providence district in this capacity from 1938-40. His term was interrupted by the start of World War II.

Since he had served in the reserve since 1923 he was the only four-striper in or out of uniform when war was declared. After service at the Naval Air Service at Lakehurst, N. J., he was assigned to the Battleship *South Dakota*, a ship of considerable combat service including the fight at Santa Cruz where it was heavily damaged.

But he is a man who does not dwell overmuch on the past. He is serving on the commission on the chaplaincy which calls for eight to ten trips to Washington every year. As vice-chairman of the commission he is one of four who can either give or refuse ecclesiastical endorsement to candidates for the chaplaincy. Recently the commission considered 45 applications, endorsing 38 and refusing seven. As a member of the Methodist Commission on Overseas Relief headed by Bishop Mathews, he recently attended a meeting in California.

Dr. Claypool puts great stress on Bible reading. From 1946 to 1956 he served as Secretary of the American Bible Society's department for the promotion and encouragement of the use of the Bible.

Next June he will observe the 40th anniversary of his marriage to the former Elizabeth Sheldon. Their marriage has been one of quiet devotion. Mrs. Claypool often accompanies her husband on his trips in the conference and beyond it.

They have three children—Sheldon, Susan (Mrs. H. F. Helm), and Caroline (Mrs. J. M. Olson).

He has never been more hopeful about the church and the ministry than he is now, and he has been ordained nearly 40 years.

One of the most hopeful symptoms, he believes, is the large number of older men who are coming into the ministry after years in business.

These and the retired chaplains, still in the very prime of life, make excellent ministers, he believes. He is using a number of them in his conference and is looking for more.

After lunch there were problem calls until supper and then he topped off the day with an evening meeting.

Ever since World War I when he served as a private in the Marine Corps, Dr. Claypool has had thousands of contacts with service men. His book, *God On a Battle-Wagon*, is widely read.

He has degrees from De Pauw, Brown University, Boston University School of Theology and Temple University.

Dr. Claypool believes that the young clergymen who are coming out of seminaries today have more ability and are better trained than ever before.

More of the pastoral calling today has to be done between the hours of five and seven and most of the calls should be limited to between five and 15 minutes, he believes.

Pastors who get to know members of their congregation before there is trouble can deal better with the trouble if and when it occurs.

Because there are many families today where both men and women work, many pastors are finding it better to call on the men or women at their offices.



# Mission to Brazil: 1962

## Some Reflections from the Notes of R. C. Sneed

*(Editor's Note: Mr. Sneed participated in a Methodist evangelistic mission in Brazil, Oct. 25-Nov. 1, sponsored jointly by the general boards of missions and evangelism.)*

Not all of the forty-four missionaries to Brazil were present at Trinity Methodist Church in Miami, when the first orientation meeting began at 7.30 P. M., on October 15, 1962. Some men had not met their roommates for the tour. Others had, but there was an air of excitement and anticipation. "I Love to Tell the Story" was the hymn that united our hearts in worship. Mrs. Newton Coughenour was the pianist. The tenth chapter of Romans was read and Augustus Mertz opened the season of prayer that followed.

George Jones had presided during the opening worship. Now he turned to the business of explaining details about passports, tourist cards and visas, baggage tags and outlining the agenda for the evening and following day. He prefaced this activity with words that many of us will remember for a long, long time.

"We will have a lot of pleasure and fellowship as we go forth together, but basically we will know the joy of salvation. . . . The King's business requires haste and consecration. . . . There is a mission to do in God's kingdom. . . . People are thrilled everywhere in Latin America at our coming. . . . Sorry we have to divide and have some go to Porto Alegre while the rest go on to Rio and Sao Paulo from Buenos Aires. . . . We will all be knowing each other soon. . . ."

During the evening meeting we paused to remember in prayer Dr. and Mrs. James E. Ellis, who had been in charge of Methodist work in Latin America. This was the first of several prayers in which we joined together to remember persons and causes that came to be familiar friends at our individual prayer altars.

On Tuesday morning we sang "My Faith Looks up to Thee" and listened while George Jones read selected quotations from the New Testament. There were also readings from the early church fathers, among whom were Tertullian and Lucian. One of the passages affirmed, "The Church is not so much the company of the saved as it is the company of the Saviour."

During our period of directed prayer we remembered the eleven nationals from all over the world who were then engaged in a Mission to America. We remembered Harry Denman and Manning Potts and those working with them in a mission to Korea. We asked God's blessing on the mission scheduled for the following week in the Rio Grande Conference.

The words of George Jones broke the silence as our prayers responded to his guidance. ". . . Thankfulness for

our privilege to mission in Brazil . . . That God will baptize us with his spirit and power . . . Pray for the peoples of South America . . . The missionaries who labor there . . . The faithful pastors and members . . . Breathe a prayer for the people among whom we will labor in the providence of God. . . ."

"All hail the power of Jesus' name . . . Let every kindred, every tribe on this terrestrial ball. . . ." That was our closing hymn but, more than that, it was a mighty prelude to a glorious mission. The strains of Diadem, the third tune in our hymnal, were to be heard again and again—in the buses on tour, in our fellowship dinners, in the shower stalls of our hotel rooms, or when some of the fellows just happened to be together.

One of the greatest thrills of the entire mission came as a result of an experience in the M & M Cafeteria in Miami. Harry Gibson, my roommate, and I had had breakfast together at a Walgreen's drug store. There had been no incident. Now we were going to lunch and had been joined by Frank Williams. Several people stared . . . or did I just think so? . . . as the three of us set down for lunch, the two men of color and myself.

I was a little nervous . . . wary of what might happen. "Lord, if this Mission to Brazil has to end with a sit-in demonstration, court appearance and possible jail sentence even before it gets a good start . . . well, that's just in your hands. I didn't come here for this, but I'm ready to go either way." Nothing happened. But that's not quite true. We had affirmed in the public breaking of bread what we had done in our closing service of Holy Communion when we sang, "Inseparably joined in heart The friends of Jesus are." I certainly felt that the words of the consecration benediction had followed us from the little chapel to a commercial establishment, "Therefore, since we are surrounded by so great a cloud of witnesses . . . let us run with perseverance the race that is set before us. . . ."

There was Panama City where we had been cautioned not to walk the streets alone; Lima where a visit to the ancient Inca ruins ushered us out of the twentieth century and a personal tour of San Marcos University and private conversations with several students brought me back to the atomic age. On a Sunday in Santiago we were introduced to the Chilean Methodist church. What a marvelous time of preaching and fellowship! On Monday, in Santiago, we met Sudie Doughton, a LA 3 who needs replacement "desperately," at the Sweet Institute and Day Care Center. Sudie had some of the very little children sing "Christo Me Ama" for the visiting missionaries. Tears must have been in the eyes of all who

THE REV. ROBERT C. SNEED IS PASTOR OF ST. JOHN'S METHODIST CHURCH, DOVER, N. H.

were in the room as we recognized the familiar tune of "Jesus Loves Me." When we looked at Sudie and saw that she, too, was crying—well, our alternatives seemed to be uncontrolled tears or some saving affirmation of faith. And thus it was that we responded to the song of the children by singing, in English, "Jesus loves me, this I know. . . ." And the children joined us.

At the Sweet Training School we met together in the chapel. George Jones led our meditation. "God has blessed us in travel . . . fellowship . . . Yesterday was a great spiritual climax . . . Today we cross the continent . . . from the Pacific to the Atlantic . . . move our watches up . . . This Training Institute has been a labor of love all the way round . . . Let's have a season of prayer."

Ed Bennett: "For this previous hour together we lift grateful hearts to Thee. . . . We thank Thee for the travel mercies that have followed us and for the services yesterday that crowned the week. . . ." George Sweeney: "Early in the morning our songs shall rise to Thee . . . our spirits be lifted up and our voices bring praise." Ed Jordan: "How much we do thank Thee for the ties that bind us to our friends here and everywhere we go. . . ." Harry Gibson: "Our Father, over the sweep of time and space we have been filled with an awareness of Thy presence. We never know what lies ahead, but we know Thy Spirit goes before us. . . ." Richard Unkenholz: "Our hearts overflow with joy and gratitude. We thank Thee for the planning and preparation making this ministry possible. We thank Thee for the years of service that give us such rich evidence of Christian discipleship. . . ."

Augustus Mertz closed our prayer: "We pray as we separate and go forth two by two that we may do it to Thy glory. May people not see us, but see Thee. We thank Thee especially for Brother and Sister Jones . . . Prepare those who will come into contact with us. May they be prepared to see souls saved."

In Buenos Aires there was the brief devotional time in the chapel of Union Theological Seminary. John Hudson prayed in Spanish and Pastor Guddinoni prayed in English: "Our Heavenly Father, we thank Thee for the fellowship in Thy Church universal . . . We thank Thee for the deep realities we experience in Jesus Christ our Lord . . . Bless this fellowship here and the work to be done. . . ."

On Wednesday morning, October 24, we met in the lobby of the City Hotel in Buenos Aires. This was to be the last time that our entire group would be together. Eight of our number were leaving later in the day for Uruguay and the southern part of Brazil. George Jones read a cable from Dr. Eugene Stockwell, "Remembering mission in prayer. God grant the increase." Dr. Stockwell, in charge of Methodist work in Latin America, had done so much for us in the orientation sessions in Miami. He had discussed the nature of real revolution as well as describe some of the characteristics of the continent and countries and churches to be visited. He left us feeling that the Church is relevant because Jesus was and is rooted in reality.

And now, still in a corner of a busy hotel lobby—and not knowing whether the Cuban crisis would precipitate global destruction—the fellows began to recite favorite passages of scripture. "God so loved the world . . ." "Come



*Members of Mission to Brazil on stopover at airport in Peru's capital city of Lima. The Rev. Robert Sneed, author of the accompanying article, is the third person kneeling from the right.*

unto me all ye that labor . . ." "Bless the Lord, O my soul . . ." "You have not chosen me, but I have chosen you . . ." "Jesus said, Lo, I am with you . . ." The prayers followed: "We need Thee so very much . . . Cleanse us from iniquities and impurities. Cast us down that we may be lifted up." "It is good to be able to come to Thee at all times and in all places. Take pride and arrogance from our lives. . . ."

"Thanks be to Thee for every victory . . . the victory of prayer and the power of Thy presence." "We feel Thy presence near . . . How excellent is Thy name in all the earth . . . We would proclaim it with heart, mind, soul and strength that it may permeate the hearts of others . . . Fuse us together in oneness to Thee for the sake of Jesus Christ, Thy precious Son. Make us the company of the committed."

And still we prayed. "For this day and the hours we've spent together, we give Thee thanks . . . looking unto Thee as the author and finisher of our faith . . ." And another, "We pray Thy blessing on our sin encrusted earth. May peace come and reign supreme . . . peace unsurpassable in the spirit of Christ. We thank Thee for the message from Dr. Stockwell. May we plant so that God will give the increase." And then we went out, having been told the time when we were to taxi to the American Club.

We were introduced to Rio de Janeiro on October 25. We gathered in the second floor lobby of the Hotel Gloria and George Jones led us in silent prayer: ". . . For the safety that has blessed our travels . . . for the wonderful setting—breath-taking and awe-inspiring—in which we are situated . . . thank God for Brazil, one half of South America geographically and in population . . . God bless Brazil . . . blessings on the missionaries and pastors of the country . . . especially do we pray for those of our group who are in Porto Alegre." Rossing Smith, while the Cuban crisis was still most warm, "Bless the leaders



of our nation and the leaders of the nations of the world. . . ." Robert Vessey and Ken Traxler, a missionary pastor, closed our prayer.

The thirty-six of us in Rio were thinking of the eight missionaries who had gone to the southern part of the country. We were also awaiting our assignments and preparing for the orientation to Brazil.

Harry Gibson and I were together for a morning service and the Sunday School at the Central Methodist Church in Niteroi. Francis "Scotty" Houghton, from the People's Central Institute, went with us as interpreter but Senor James Weissinger actually interpreted when I preached. I went with Harry that night, October 23, when he preached at Vila Isabel and Bishop Cesar interpreted. (I should say here that Frank Williams and I were together on the Sunday morning we were in Santiago. Jane Miller was our interpreter. I was with Richard Unkenholz when he preached at another church that Sunday evening. Both of the churches I visited in Santiago were located in the homes of church families.) Harry and I were together in Rio for the Evangelistic Institute with the Brazilian pastors that met at Cascadura. Then I moved to Bennett College for the six days I would be preaching at Jardim Botanical church in Rio.

Services at Jardim Botanical had been scheduled for four nights but the people asked if we might not have services on the following Monday and Tuesday. This was arranged and, accordingly, the modest number of commitments was doubled and a service was planned for the church at Rocinha Favela. Bishop Cesar and Rufino Sobrino, a retired officer of the Brazilian army who was in charge of the Sunday School at Rocinha, took me on a tour of the Favela on Tuesday afternoon. The church could not hold all of the people who were present for the evening service. It was especially heartwarming to see so many people present from the Jardim Botanical church. Their church was the "mother" of this new congregation. Bishop Cesar's son, Giscalo, had been my interpreter for most of the services and meetings, but Bishop Cesar also served as translator and so did Senhora Eva Mello, who had been in the United States with her husband when he was in training as an officer in the Brazilian Air Force.

George Sweeney and I were together at the church in Volta Redonda for the second week of the mission. We were housed in the hotel owned by the CSN steel company located in that city. It rained during most of the week and this hampered plans for visitation and extra meetings, but we had a wonderful time with Pastor Gesse Teixeira de Carvalho and the Rev. Carlos Godinho, our interpreter, who was pastor of the Penha church in Rio. Bishop Amaral visited with us during two nights of our mission. We visited in a number of homes, met missionary Jesse Kidd, of the Southern Baptist school in the city, visited the steel mill, and saw two of the three churches that have been "mothered" by the Volta Redonda church. This church, in addition to constructing a three story educational building for themselves, is building three new churches of masonry construction.

On November 12, as the second week of mission ended, it was back to Rio and the Hotel Gloria. How

good to see the eight who had come up from Rio Grande de Sul and the others who had worked out from Rio. Then to Sao Paulo where most of us were together again—except for the early departures home and a few of the fellows who had been far into the interior. Tuesday we were nearly all present but some would be leaving early for home—not making the trip with us back to Rio and Brazilia.

We were thrilled in Brazilia, on a bright and sunny day, to see the American flag flying over our embassy there. We were challenged with the opportunities for growth and service in that magnificent city. Our hearts were warmed by the spirit of co-operation that characterized the ministry of the evangelical churches. At 3 o'clock we met in one of Brazilia's "two and a half" Methodist churches for a luncheon and an assembly, which was to be our last of the mission.

In the chancel of the church were the national flags of Brazil and the United States. Clare Cotton represented all the missionaries when he made a presentation to George Jones that symbolized our love for him and our appreciation for his brotherly leadership. George spoke to the group, and so did representatives from the other denominations in the new capital. D. A. Reilly, our official host for the mission, was also present. I was without notebook and unable to record what was said. It seems that I never had notebook or camera when they were most needed. And I cannot remember the closing prayer that was offered by Frank Williams, but I do know that he opened up a little bit of heaven and gave us a glimpse of the other side.

When we boarded the bus for the ride to the airport, as our newly made Brazilian friends were standing by the church, we began to sing to the tune of Diadem,

All hail the power of Jesus' name!  
Let angels prostrate fall,  
Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown Him, crown Him  
crown Him, crown Him,  
And crown Him Lord of all.

And thus it was to the airport for a flight to Sao Paulo. There we spent the night and from that place a number of the missionaries returned home by way of Miami. The rest of us went on to Rio and took a flight to New York City, from which point we scattered without opportunity to express all of our "Goodbyes." And now, through the kindness of George Jones, word has been received that Bill Betts (May 14, 1926 - December 9, 1962), one of our group and a friend I'd roomed with for a while in college, has joined yonder sacred throng. I'm sure that he's singing the everlasting song, if he hasn't had to teach them Diadem,

Let every kindred, every tribe,  
On this terrestrial ball,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him, crown Him,  
crown Him, crown Him,  
And crown Him Lord of all.

# Homeless!

A TERRIFYING SITUATION  
FOR MR. AND MRS. RALPH  
BROWN AND THEIR  
NINE CHILDREN

OCCASIONED A GREAT  
ACT OF GOODWILL  
BY KENNEBUNK, MAINE,  
CHURCH-FOLK.

**T**his is the story of how a New England community rallied to the support of a family, with nine small children, driven into the outdoors of an icy Maine winter day and provided for their rehabilitation with open-handed generosity. Who said New Englanders are cold hearted!

Mrs. Shirley Brown was bundling clothes on her children on Saturday afternoon, January 26, in preparation for getting her husband Ralph who was working in the subzero weather as a woodsman on Alfred Road on the outskirts of Kennebunk.



*Mrs. Shirley Brown and her eight-month-old daughter, Faith, one of her nine small children after the fire which destroyed their home at Kennebunk, Me.*



*When the flames had subsided there was little left of the farm home of Ralph Brown, his wife Shirley and their nine small children, ranging in age from 13 years to eight months.*

Last January his ankle had been mashed by a machine in those same woods and he was out of work for eight months. It would have been longer had he not gone back to work operating a truck and other machinery while his leg was in a plaster cast and while he was still hobbling on crutches.

He managed to support his family during those trying days but was compelled to let the fire insurance on the house lapse.

When Mrs. Brown opened a closet door to get clothing for the children smoke poured out and there was flame.

Quickly, she partially clothed the children and rushed them out of the burning house to their grandmother's nearby and then back into her own house and called the fire department.

By the time the fire department apparatus had rushed to the scene with all speed, the flames were



spreading rapidly. Additional help was called from Kennebunk, Kennebunkport, Arundel and Wells. The father arrived about the time of the first truck.

The nearest hydrant was over two miles away but the firemen managed to get water from a nearby brook. But the main house was almost completely gutted.

Everything in the house was destroyed with but few exceptions. Even the family silver was melted down. A washer and the sewing machine were saved and some pickles were recovered from the cellar.

The *Kennebunk Star* in describing the fire said: "The evening was getting cold, but already the community was warming up." Right on the heels of the first fire truck, came three or four women ready to take care of the kids.

The Rev. Fred Holmberg, pastor of Christ Church (Methodist-Congregational), where the Browns attend, was performing a wedding when he heard of the fire. As soon as the ceremony was completed he sped to the scene. He and his co-pastor, the Rev. Robert Cumler, went to work to organize the community.

Temporarily the family was housed in Sunday School rooms in the house across the street from the church.

Clothing and furniture arrived by the truckload. Several homes were offered rent-free. They finally accepted the kind offer of Dr. and Mrs. Milton Hall to occupy their house on Storer St., and moved in.

There are nine children ranging in age from 13



*The miracle happens. Here are some of the Kennebunkers who all pitched in and gave their labor free to build a house for Ralph and Shirley Brown and their nine children who were driven into sub-zero temperatures when their home was destroyed by fire on Jan. 26.*

years to eight months. The children are Michael, Wendy, Christine, Daniel, Scott, Sandra, Aaron, April and Faith, the youngest.

Not only did the whole town, Catholic and Protestant alike, respond to the appeal in Kennebunk, but people in outside towns like Wells, Arundel and Kennebunkport also gave their assistance.

Retired architect, Stanley Day, who once worked for John Fox and the *Boston Post* and who had previously built several plants for Hearst, drew up a set of plans for a garrison type, colonial house.

A contingent from the Odd Fellows cleaned away the burned lumber. A group of five contractors met and agreed to furnish free labor. A great deal of lumber was donated by Philip Spang, for whom Brown worked, and more lumber by other firms.

At the time this story was written in mid-February about \$2,750 in cash had been raised.

The American Legion and the Auxiliary organized a baked bean supper; the Boy Scouts conducted a bottle drive. In Christ Church, Mrs. Clarence Lombard, president of the Woman's Fellowship, directed the helpful activities of nine women's circles of 20 members each.

And then, in sub zero weather, the house started to go up. On the week-end of Feb. 9 and 10, 40 volunteers were on the job from dawn until dark, putting up the frame, roof rafters, roof boards and roofing.

By Feb. 16 when this writer visited the scene, the whole house was boarded in, and the windows were in place and some of the floors.

As Fred Holmberg, who hails from West Medway as I do, said, "If you can only tap the reservoir of good will that exists in a town like Kennebunk, a miracle can happen. It certainly has happened here."



*Here are eight of the nine children of Mr. and Mrs. Ralph Brown of Kennebunk, Me., driven into the sub-zero cold when their home was destroyed by fire on Jan. 26. In the picture are: Michael, Wendy, Christine, Daniel, Scott, Sandra, Aaron and April.*

March, 1963



# A Woman's World

## News of W.S.C.S. Groups in the Area

### New England Conference News

by Mrs. Melvin E. Lawrence

On March 27 at 10.00 the women of the Boston District of the New England Conference will gather at the Tremont Street Methodist Church, to observe Founders' Day, for it was in March, 1869, that the Woman's Foreign Missionary Society was started there.

Mrs. Lewis Flanders and Mrs. Joshua Merrill were co-chairmen of the first committee that was set up to present the need of forming a Woman's Missionary Society. This need had been brought to their attention by Mrs. William Butler and Mrs. Edwin W. Parker, recently returned from India where their husbands served as missionaries of the Board of Missions. The committee sent out invitations to the twenty-eight Methodist churches of Boston and vicinity.

Miss Mary Isham, author of *Valorous Ventures*, a record of sixty and six years of the Woman's Foreign Missionary Society, relates that some have called the founding day the most famous rainy day since the Flood. She writes, "Eight women donned their bonnets and shawls and sallied forth in the storm, only to find Tremont Street Church locked! Taking refuge in a doorway they awaited Mrs. Flanders who summoned the janitor to open the door."

The women gathered in a small corner room to pray and to listen while Mrs. Parker told of the needs which burdened her heart.

Then the eight covenanted together and, with God, a "resolution to organize was taken."

So it was, and is and, God willing, shall be. A human being senses a need of another human being and he acts to fulfill the need. May Methodist women everywhere be sensitive to what needs to be done and compassionate enough to motivate a strengthening force that will bring about action.

We share with the founders of our work, Mrs. Butler, Mrs. Parker, Mrs. Flanders, Mrs. Merrill, Mrs. Thomas A. Rich, Mrs. O. T. Taylor, Mrs. H. W. Stoddard and Mrs. Thomas Kingsbury, love of Christ.

To visit the place where it started and to stand before the stained glass windows in the sanctuary and the chapel is to experience a time of high content. One is drawn in awe as the message of the inscriptions wings its way into our understanding. It is as if one stood in the current of time and suddenly realized the urgency of bearing the message of Christ to the world, and that to justify one's existence the effort must be constant and continual.

Members of the committee planning this year's observance are Mrs. Ernest Clark, Boston District Society Secretary of Missionary Education; Mrs. Edson Waterhouse, Conference Society Secretary of Missionary Education; Mrs. Walter Holcomb, Boston District Society Secretary of Spiritual Life; Mrs. George Hart, Conference Society Secretary of Spiritual Life and Mrs. G. Vaughn Shedd, Con-

tinuing Committee of the Woman's Foreign Missionary Society. They hope that members from the other districts of the conference will plan to attend.

An invitation has been extended to the New England Conference Woman's Society of Christian Service to attend morning worship in the Church of All Nations, Boston, March 31, 11.00 A. M. Speaker for the day will be Mrs. Porter Brown, General Secretary of the Woman's Division of Christian Service. Mrs. Brown is the first person to hold this important post. It was at the 20th Annual Meeting of the Division held in January, 1960, that they became aware of the need for centralizing office administration and program co-ordination, and so the office of General Secretary was created.

Mrs. Brown had served as treasurer of the Division since September, 1958, thus bringing to her new office a knowledge of the dimensions of the work of the Division and the roots from which it springs.

This is a rare opportunity for the women of New England and one that should not be missed.

Following the service Mrs. Brown will have dinner at the Union Oyster House. Anyone wishing to attend this "Dutch treat" affair should make reservations with Mrs. John E. Barclay, 67 Oliver St., Watertown.

Delegates to the Northeastern Jurisdiction Woman's Society of Christian Service meeting to be held March 18 to 22 at Buck Hill Falls, Penna., include Mrs. Charles C. McPherson, Mrs. Cecil Thorpe, Mrs. Edson Waterhouse, Mrs. George Hart, Mrs. Ernest Stansfield and Mrs. George Rohrbough.

### Dates to Remember

- March 27—Lynn District Day Apart Service
- March 31-April 1—Conference Society Retreat, Rolling Ridge
- April 3—Worcester District Society Annual Meeting
- April 24—Lynn District Society Annual Meeting
- April 25—Boston District Society Annual Meeting
- April 30—Springfield District Society Annual Meeting

Aldersgate Year  
1963



landmark to disappear

## Boston's Church of All Nations To be Demolished after Easter

One of Boston's most famous landmarks of this century, the Church of All Nations on Shawmut Avenue in the South End, and most of the Morgan Memorial and Goodwill Industries, will soon crumble to the wreckers' booms to make way for the Massachusetts Turnpike Extension.

During the past half century or more thousands of handicapped persons have been helped by the Goodwill Industries, and hundreds of homeless boys have been raised to respected citizens at the Hayden Goodwill Inn for Boys.

The final service at the Church of All Nations at 85 Shawmut Avenue will be on Easter Sunday, April 14. It has the distinction of being the only church of its kind in the world providing service for many nationalities in their native tongue.

Its brownstone front came from the Second Church, originally located at Bedford and Summer Streets in Boston. The bricks of the other three walls were from houses of prostitution which were levelled to make way for the new edifice which rose from the ruins of the old Red Light district.

Henry E. Helms, executive secretary of Morgan Memorial, and son of the late founder, the Rev. Dr. Edgar J. Helms, said plans would be made to save the historic brownstone front and many of the rich architectural treasures in the Gothic sanctuary, where babes of working mothers were once put to sleep in the pews.

"We have faith to believe that there will be a new Church of All Nations," he said. "After the new highway and new housing is completed, we plan to continue the work and intent of the founder in larger measure. We shall always have the needy and the handicapped with us."

Looking to the future, the Rev. John E. Barclay, pastor of the Church of All Nations, and co-ordinator for the South End Methodist Parish (SEMP) said: "The language barrier is gone. Immigration has dropped. People have learned English and there isn't the same need today as 45 years ago.

"But in the emerging 'New Boston' there will be spiritual needs in the South End, a small area which is home for more than 45,000 people. The church will develop a ministry both to the new South End and the South Cove community.

"Our hope is that the new Church of All Nations rising in this vicinity will be a church as close to the people of the 'New Boston' as it has been to the Boston of yesterday."

(Continued on page 19)



**TILE PANELS IN PULPIT.** These Moravian tiles tell the famous stories of the Old and New Testament. They are modeled from early American iron firebacks, possibly of Dutch origin and made at the Moravian Tile Works at Doylestown, Penn. In the pulpit are Rev. John E. Barclay (left), minister of Church of All Nations, and Henry E. Helms, executive secretary of Morgan Memorial and son of the late founder, Rev. Dr. Edgar J. Helms.



**RARE ALTAR PAINTINGS.** These paintings were many years in creation. The panel on right, showing the need of the poor, was left unfinished by the artist. The large center panel shows St. Francis of Assisi standing prominently in background and the other characters represent the people of all nations, rich and poor, and the many social service aspects of the Church of All Nations and Morgan Memorial. The Rev. John Barclay, pastor (left), tells the story of the paintings to the Rev. Dr. Frederick Meek (right) of Old South Church, Copley Square, and to Father Duffy (center), director of the Don Bosco Technical High

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Mrs. Porter Brown of New York City, general secretary of the Woman's Division of Christian Service of The Methodist Church, will be guest speaker at the Morgan Memorial Church of All Nations on Sunday, March 31, at 11 A. M. Mrs. Brown represented the Woman's Division as a delegate at the Third Assembly of the World Council of Churches held at New Delhi, India. Miss Alma Timper, principal of the Phillips School in Watertown, will also speak. Mrs. John Barclay, president of the W.S.C.S. will preside. This will be the last woman's affair to be held in this world-famous church before it is demolished after Easter to make way for the Massachusetts Turnpike Extension.

## Worcester Basketball Champions

The MYF basketball team of Epworth Methodist Church has been crowned Junior Church Champion of the Junior Y.M.C.A. Leagues of Greater Worcester. They first won the National League Championship over 11 other teams. They then played the American League Champions, Adams Square Congregational Church, on Feb. 23, winning by a score of 45 to 42. They will receive the junior trophy recognizing them as the top team of the 24 involved.

On April 6 the Epworth team will travel to Springfield to compete in a tourney of church teams from different areas. Epworth stresses basketball as an intrinsic part of its Christian Education program. All of the boys and their coaches are members of the Epworth church.

## Everett Church Forms Laymen Group

The Rev. Sargon Y. Ibrahim, pastor of the First Methodist Church of Everett, has a new idea for sharing Christian talent which he has named "Christian Consultants, Inc."

The idea of such an association, which was adopted at the annual conference of the First Church, would make the services of trained and consecrated laymen to the underdeveloped, developed and struggling churches.

Their task would be to train other laymen to boost the morale of these churches and give any other necessary assistance.

## Monograph by Salem Pastor Available

A recently-published study of "Ministers' Attitudes toward Juvenile Delinquency" concludes that a minister's deep-lying emotional dispositions, more than his theological beliefs, generally determine the nature, extent, and effectiveness of his approach to the problem of delinquency. The study, published as a research monograph by the Division of Temperance and General Welfare of The Methodist Church, is a condensation of a doctoral dissertation completed in 1961 at Boston University by Dr. William E. Alberts, minister of the Lafayette Street Methodist Church of Salem, Massachusetts. The study reveals the influence that personality factors have



Blankets for Algeria. Many blankets for the war-desolated country were collected at St. Stephen's Methodist Church, Marblehead, in February. Left to right: the Rev. Steven M. Seminario, pastor; Mrs. Morton Huguenard, chairman of the Algerian project; Raphael Mayamona, exchange student from the Congo; and Miss Tuula Kahela, exchange student from Finland.

on ministers' attitudes toward delinquency and on their behavior toward youth offenders. The assumption underlying the study is that the effectiveness of the church in helping youths with problems is often determined by the personal resources of the minister. The monograph may be obtained from the Service Department, 100 Maryland Avenue, N. E., Washington 2, D. C., for \$1.00 per copy.



New England Conference representatives to "Our Mission Today," in Washington, D. C. Left to right: the Rev. Bernard M. Hanninger, Wesley Church, Springfield; Mrs. Charles C. McPherson, Southampton, president, W.S.C.S.; Mrs. Edson G. Waterhouse, Watertown, secretary of missionary education; Dr. Walter G. Muelder dean of the Boston University School of Theology; Mrs. Emil M. Hartl, member-at-large, W.D.C.S.; Miss Fern E. Scribner, executive secretary, conference board of education; Mrs. Montgomery, and the Rev. John K. Montgomery, Northampton; the Rev. Alan H. Moore, Weston; and the Rev. Ralph T. Mirse executive secretary, New England Conference Board of Missions.



# Religious Arts Festival In Attleboro

The ecumenical spirit of the new religious climate was exemplified through the arts by a co-operating group of churches in Attleboro, Mass., Feb. 17-22.

The idea was the brain child of the Rev. Charles Reynolds, pastor of the Centenary Methodist Church.

Other churches co-operating were All Saints' Episcopal Church, Agudas Achim Synagogue, Evangelical Covenant Church, First Baptist Church, Immanuel Lutheran Church, Murray Universalist Church, Reorganized Church of Jesus Christ of the Latter Day Saints and the Second Congregational Church.

The festival of religion in the arts was opened with a concert at the Centenary Methodist Church on Feb. 17. Brahms' German Requiem was sung by a choir of 50 voices accompanied by the Attleboro Civic Orchestra and directed by Paul Paige, director of music at the Evangelical Covenant Church. The organist was George Pelletier; the pianist, Miss Catherine Sanderson; the soprano soloist, Miss Barbara Norton; and the baritone soloist, Caspar Darling.

The dramatic emphasis was portrayed Tuesday, Feb. 19, at 8 P. M. It was opened with a program of worship through rhythm by the rhythmic choir and soloists from Wheaton College.

"Here's To Sunday," a socio-religious drama, written by the Rev. Richard Watters of Trinity Union Methodist Church, Providence, R. I., was presented by the Trinity Square players.

The art emphasis of the festival was at All Saints' Episcopal Church. Two noted artists, Jack Frost of Boston, and Miss Brenda Bettinson, staff artist at WRVR, New York City, attended the exhibit in person and met the crowds who attended.

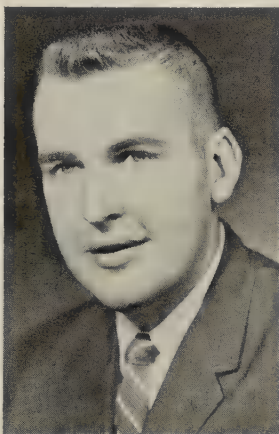
The executive committee in charge of the exhibit included: C. Wallace Cederberg, Mrs. Margaret Williams, Mrs. Althea Morris, Mrs. Alice Coren, Mrs. Gwen Laurence, George Bibeault, the Rev. Charles Reynolds, the Rev. Clarke B. Schaff, and the Rev. Gayle Wetzel.



Jack Frost, noted Boston artist (fourth from left), views his work at Feb. 21-22 arts festival at All Saints' Episcopal Church in Attleboro. The Rev. Charles Reynolds, pastor of Centenary Methodist Church, Attleboro, a moving spirit in the festival, is at his right with members of the committee.

Introducing . . .

## New Hampshire Conference Executive Secretary



The Rev. Lyle A. Gray has been appointed as executive secretary and camp administrator for the New Hampshire Conference of The Methodist Church. He succeeds Miss Judith McCausland who has gone to Detroit. His major responsibility will be the development of the new 174-acre camp site, Wanakee, in Meredith, N. H. He comes to New Hampshire from Pennsylvania where he was director of youth work for The Methodist Church.



Miss Brenda Bettinson, well known New York artist, with some of her striking religious art during the festival held at All Saints' Church, Attleboro.

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# Miss Hope Receives Recognition for Half-Century of Deaconess Service

Miss B. Marion Hope, 80, former superintendent of the Fall River Deaconess Home for 38 years, received a 50-year pin denoting service as a deaconess of The Methodist Church for half a century at special services in the Oak Bluffs Methodist Church on January 27.

The pin was presented by Miss Betty Jean Letzig of New York, representing the denomination's Commission on Deaconess Work. Miss Letzig, a deaconess herself, represented the general secretary, Dr. Mary Lou Barnwell.

The observance marked Miss Hope's 80th birthday and was one of the early 1963 observances for the year as the 75th anniversary of Methodist deaconess work in the United States. Miss Hope is one of 400 United States Methodist deaconesses, active and retired. A campaign is underway to enroll 75 deaconess candidates during the anniversary year.

The Rev. George A. Hill, Jr., minister of the church, presided. An ordained lay minister, Miss Hope has preached in almost every church in the New England Southern Conference.

Miss Hope received a purse from the Fall River Home where she served for 38 years and a gift from the Oak Bluffs Woman's Society of Christian Service, presented by Mrs. Neil E. Simmons.

Miss Hope said: "I am a very humble person. I give great thanks to Methodism for allowing me to serve and I give great thanks to this church for giving retired people like me a chance to work."

Recounting the history of the Deaconess movement she related her meeting with Lucy Rider Meyer, a founder of the organization in Providence and later in Chicago.

"When the Deaconesses were established in Providence in 1894 I was 11 years old and I made up my mind

at that time to become a deaconess. That seed is deep in my heart and it still bears fruit."

Miss Hope was born on Jan. 28, 1883, in Providence. For several years she served as manager of her father's printing firm. Then she entered the Cincinnati Missionary Training School where she was consecrated and licensed in June of 1911.

"I wanted to serve as a foreign missionary but I learned of the need for helping new arrivals in this country and I decided to become a deaconess. I have always been glad I made that decision."

In 1911 she worked at St. Paul's Methodist Church in Fall River. In 1913 she became parish deaconess at Tabernacle Methodist Church in Providence before coming to the Fall River Deaconess Home a year later.

Attending the service were six women who had lived at the Fall River Home during Miss Hope's tenure. When the Methodist Episcopal Church extended orders of deacon and elder to women she was first to be ordained an elder in 1929. In 1950 Miss Hope retired as superintendent of the Fall River home and moved to Oak Bluffs to live in one of the little gingerbread cottages on the campgrounds.

In this little town she maintains a busy pace despite her four score years.

She serves as a local elder and a member of the official board of the Trinity Methodist Church. She is a member of the pastoral relations committee, the commission on membership and evangelism and is treasurer of the summer Missionary society.

She also serves as a member of the board of directors of the Camp Meeting Association and the officials of the Fall River Deaconess Home have named her to the corporation.

In 1936 she served as delegate to the General Conference, in Columbus, O. During her service as

deaconess she annually visited all of the churches in the New Bedford district of the New England Southern Conference.

In those days, Miss Hope wore the traditional deaconess garb with the long black gown and little black bonnet with the white bows. At the Jan. 27th recognition service she was escorted to the front of the congregation where the Rev. Mr. Hill cited her many contributions to Methodism.

The purse from the Fall River Deaconess Home was presented by Joseph Thornton, the president.

## Plan Inter-Conference Camp

In the Inter-Conference Family Camp Week-End, a co-operative venture in family-life camping will be held June 14-16 at the newly-acquired New Hampshire Conference Camp Wanakee, near Meredith, N. H.

The program themes, supplemented by films and resources, will be "God And Your Family," and "The Church Ministers to You."

The program will include family counseling, study groups under trained leaders for adults, youth and children; a specially-prepared recreation program, family worship and devotional activities; family meals together, singing and fun; special resource leaders and materials dealing with Christian family living.

A new resource packet will be presented to every family that registers. The Rev. Walter S. Ryan, conference director of adult work for the New England Conference is dean of the camp and Mr. and Mrs. Robert Vaughan of 264 Lowell Ave., Lowell, are in charge of registration.

The registration fee is \$5 per family. This should be accompanied by a letter with details about the family, and plans for camping or living. Those who have equipment may set up their own camp. Those who do not will be housed in family tents or platforms at the permanent site.

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# Conference Board Opposes Rhode Island Textbook Aid

(Statement of the Board of Christian Social Concerns of the New England Southern Conference of The Methodist Church opposing textbook subsidization of private schools in Rhode Island.)

Our Board of Christian Social Concerns feels strongly that the following analysis of arguments that have been given in favor of textbook aid should be considered.

(1) It is argued by "The Citizens for Educational Freedom" that public school textbooks (science, mathematics, modern language, and a statewide diagnostic testing program) will go "directly to the parents" of children attending parochial and private schools.

If we accept this terminology, it points up that the government will be placed in the position of assisting and encouraging private school attendance by making it financially easier to attend the private school. This is diametrical to the American experiment. Government assistance was never intended or required when private education was allowed by the Supreme Court in 1925.

(2) It is said in Senate 204, February 5, 1963, that the texts will be "loaned."

Regardless of how textbook aid is worded, phrased, and presented, it means an annual subsidy to private schools in Rhode Island and just cannot be adjusted to fit into the thinking of the author of the First Amendment, James Madison, who said:

"It is proper to take alarm at the first experiment on our liberties. . . . Who does not see. . . . That the same authority which can force a citizen to contribute THREE PENCE only of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever."

This was quoted by the Supreme Court in the Prayer Decision of June 25, 1962 (*Engle*), and applies

to the tax proposal of Senate 204 since parochial schools are legally considered religious establishments by the Supreme Court. In 1961, even though textbooks had been provided in Oregon for twenty years, the Oregon Supreme Court voted 6-1 to stop the subsidy. In October, 1962, the United States Supreme Court voted 8-1 to refuse a review of the decision. This action of Oregon was in line with the Supreme Court statements in *Everson* and other cases that draw the extreme limit at bus transportation.

(3) The Providence Diocesan School Board request is limited as compared with Catholic aid requests nationally.

This is no reason for the state of Rhode Island to apologize for its ancient belief in financial separation of Church and State. This state must recognize that the discussion has been carried on with the suggestion of displacing the time-honored philosophy of "separation" by a philosophy of "co-operation."

One of the most important foundation stones of American life is that religion and its institutions shall be self-supporting. This belief has created the most vital religious life in the world, and because of this the American people as a nation, and the presidents to this day agree with the ideas of Madison and Jefferson, as expressed by Justice Jackson:

"It is possible to hold a faith with enough confidence to believe that what should be rendered to God does not need to be decided and collected by Caesar" (*Zorach vs. Clauston*, 343 U.S. 360 1952)

Because the teachers, the philosophy, and the religious observances of heads of the parochial schools are controlled by the Roman Catholic Church, the parochial schools can never be designated as public schools where there is a "strict and lofty neutrality to religion." They are "doctrinal sectarian schools," therefore, constitutionally unable to receive universally raised tax money. Justice Jackson's statement applies in Rhode Island to mean that "Caesar"

should not collect and provide for any textbooks to be used in religious schools. To aid parochial schools by furnishing secular texts that are educationally impartial is in the same category as furnishing heat and light which are physically impartial; in both cases, financial neutrality is compromised by the government and a precious American standard is lowered or withdrawn.

(4) The frequent phrase from the National Catholic Welfare Conference, "everybody except the children whose parents have elected to send them to private schools," and the phrase in Senate 204, "In order to provide equal opportunity," must be placed in the light of the American idea of free choice.

If you choose to drive a Cadillac, you have to pay the cost of driving a Cadillac. If Roman Catholics want to have religion taught every school day rather than on one day of the week, the American idea of freedom is that they are the ones who must foot the bill for the schools they decide to build. There is only one taxation in America. The parents are said to "choose parochial schools," but it should be said at the same time that many priests who abide by canon law 1374 "refuse to give absolution in confession" unless the children attend parochial schools, and some refuse to give confirmation; thus the priests are forcing attendance upon the practicing adherents of the Roman Catholic religion. Our government allows this, but it cannot encourage it because it is unfamiliar with becoming a party to enforcing or financially assisting the rules of piety of any one of the 270 religious bodies in America.

(5) It has frequently been said that "the Supreme Court has been unclear and inconsistent."

On the contrary, it has upheld the First Amendment rather forcefully in view of the attacks on it in the last fifteen years. The only uncertainty was in allowing bus transportation for parochial schools in the closest of any decision, 5-4, in 1947 (*Everson*), at a time when these matters had not been before the thinking of the Supreme Court since 1925. Justice Douglas, in the concurring opinion of *Engle*, July 25, 1962, announced that he should have voted against it rather than for it. "The *Everson* case seems

in retrospect to be out of line with the First Amendment." This statement and the decision to forbid establishing religion in the public schools show that the direction of the Court is in the interests of maintaining the wall of separation in order to maintain a stable society without religious strife.

The statements in the *Everson* case of 1947 definitely restricted parochial bus transportation as the extreme limit allowed (not required), making it a legislative privilege but not a constitutional right. Under the statements, even non-religious textbooks would not be allowed since they are articles of the educational process within the private school. After the *Everson* statements, the Roman Catholic bishops soon announced that the First Amendment had been originally intended to prevent the establishment of one religion to the detriment of others; therefore, they said, it followed that general aid to their parochial schools would be allowable if the same aid were allowed to all churches. However, this reasoning was specifically refuted as unhistorical by the Supreme Court in *McCollum* (1948):

"They (counsel for using public property for released time religious instruction) argue that historically the First Amendment was intended to forbid only government preference of one religion over another, not an impartial governmental assistance of all religions. In addition, they ask that we distinguish or overrule our holding in the *Everson* case that the Fourteenth Amendment made the 'establishment of religion' clause of the First Amendment applicable as a prohibition against the states. After giving full consideration to the arguments presented WE ARE UNABLE TO ACCEPT EITHER OF THESE CONTENTIONS" (Justice Hugo Black, for the Court).

Justice Felix Frankfurter answered even more specifically in the concurring statement:

"We are all agreed that the First and Fourteenth Amendments have a secular reach far more penetrating in the conduct of Government than merely to forbid an 'established church.'"

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And concluded: "We renew our conviction that 'WE HAVE STAKED THE VERY EXISTENCE OF OUR COUNTRY ON THE FAITH THAT COMPLETE SEPARATION between the state and religion is best for the state and best for religion.' If nowhere else, in the relation between Church and State, 'good fences make good neighbors.'"

The last quotation is in considerable contrast to the statement of the attorney for the Diocese who said before the Judiciary Committee that "the so-called principle of separation of church and state should not be brought up. The 'wall' is only Thomas Jefferson's description of the First Amendment." Justice Black reiterated

the last two quotations from Frankfurter as recently as the unanimous decision of 1961 that Roy R. Torcaso did not have to take an oath of belief in God in order to serve as a Notary Public in Maryland.

It is unfortunate that these statements from the highest court of the land have not been easily available that they could be fully examined and studied, but the lawmakers for America should begin to examine all the Supreme Court cases on the subject, and then examine their hearts to see if they don't also agree with the unanimous statement of the Supreme Court that the revolutionary American document, the Constitution, requires COMPLETE SEPARATION between the Churches and the State, and between any Church and the State.

*The Supreme Court on Church and State* (ed. Joseph Tussman, New York: Oxford University Press, 1962, \$1.75) contains these cases as printed by the Superintendent of Documents and therefore is the best source book for a comprehensive understanding of this principle upon which the Supreme Court has "staked the very existence of our country."

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BRIEF NOTES

- The Methodist Board of Missions has assigned the Rev. Dr. Paul E. Johnson, professor of psychology and pastoral counselling at the Boston University School of Theology, to journey to Japan for lectures in theological seminaries and help with pastors' institutes. As a missionary, Dr. Johnson taught at West China Union University and Yenching University from 1925 to 1927. He has been a member of the Boston University faculty since 1941.
- Miss L. Irene Harmon, a member of the South Street Methodist Church, Lynn, was chosen "Clubwoman of the Year" in a recent poll conducted by the *Lynn Daily Item*. Miss Harmon, in addition to her club work, serves as junior department superintendent of the church school; representative to the Greater Lynn Council of United Church Women; and secretary of Christian social relations of the South Street Woman's Society of Christian Service. She is also a past president of the Society.
- The Rev. Sargon Y. Ibrahim, pastor of the First Methodist Church, Everett, has been elected vice-president of the Everett Ministerial Association. He was also named as director of pastoral services to the Everett Whidden Hospital. In this latter capacity, the Rev. Mr. Ibrahim directs the assignment of 22 ministers to serve as chaplains at the hospital.
- Dr. William E. Kerstetter, a former graduate student at the Boston University School of Theology, has been elected as president of De Pauw University. Dr. Kerstetter, 49, is now president of Simpson College, Indianola, Ia. He succeeds the late Russell J. Humbert who died last June. He is a 1936 graduate of Dickinson College, Carlisle, Pa., where he won scholastic honors and letters in basketball, track and soccer. He received his doctor's degree from Boston University in 1943.
- Mr. and Mrs. Archibald Cox of Whittier Drive, Everett, celebrated their 69th wedding anniversary on Jan. 31. They joined what is now the Glendale Methodist Church, April 2, 1898, and they have been members ever since.
- Miss Margaret I. W. Hermiston, retired deaconess, returned recently from a visit of several months to Scotland and England where she met friends and relatives. Her permanent


residence is at the Brooks-Howell Home, 29 Spears Ave., Asheville, N. C.

- Miss Diane Boitman of Clinton, Iowa, has been named "Miss Methodist Student Nurse" for 1963. She fled from Latvia as a child when her family escaped from the terrors of Communism. Later, after living in displaced persons camps in Germany, the family moved to the United States. She is now a senior in the School of Nursing at St. Luke's Methodist Hospital in Cedar Rapids, Ia. As winner in the nation-wide contest, Miss Boitman was guest of honor at the annual convention of the National Association of Methodist Hospitals and Homes in Cincinnati, Ohio, Feb. 12-14.
- The annual meeting of the Woman's Society of Christian Service of the New England Southern Conference will be held March 26 at Union Methodist Church, Fall River, Mass., 10 A. M. - 3 P. M. The theme of this year's meeting is "Lord, Show Us Thy Way."
- Bishop Fred Pierce Corson, Philadelphia, president of the World Methodist Council, was named "Methodist of the Year," an annual award by *World Outlook*, international Methodist magazine of missions. The magazine also presented a special citation to John W. Fletcher of New York, who was a maintenance man for Methodist mission boards for 44 years, first in Nashville, Tenn., and later in New York. He retired Dec. 1. Bishop Richard C. Raines of Indianapolis, Ind., president of the board, presented the plaque on Jan. 16 in Cincinnati, Ohio, to Bishop Corson and the special citation to Mr. Fletcher.
- The Upper Room citation for 1963 will go to Dr. Helen Kim, president emeritus of Ewha Women's University, Seoul, Korea. The annual citation, made for outstanding contributions to World Christian fellowship, was announced by the Rev. Dr. J. Manning Potts, Nashville, editor of *The Upper Room*.

Saugus Church Has Record Budget

The Clifondale Methodist Church, the Rev. Donald H. Freeman, pastor, passed the largest operating budget in its history at the annual meeting on January 21, totalling \$29,260 for

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operating expenses, and \$5,250 for benevolence.

The Rev. William J. Ogle, superintendent of the Lynn district, presided. Mrs. Ralph Combs, president of the Woman's Society of Christian Service, was in charge of the supper that preceded the meeting at the Saugus church.

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## Former Crusade Scholar Visits Bishop Mathews

Professor Savas C. Agourides of the University of Thessalonica in Greece, a former Methodist Crusade Scholar, called on Bishop James K. Mathews at his office, 581 Boylston St., recently to thank him for the help which The Methodist Church has given to him.

Bishop Mathews has been chairman of the Methodist Crusade Scholarship Committee for 14 years. Professor Agourides is currently a visiting professor at the Greek Orthodox Seminary in Brookline lecturing on New Testament theology.

After World War II, as a friendly gesture, the Crusade Scholarship Committee presented six scholarships to the Orthodox church to assist those who wished to study theology. One of these was Professor Agourides. He obtained a Ph.D. degree from Duke University in North Carolina.

Another one of these six to receive scholarships was Archbishop Makarios III, now president of Cyprus and one of the leaders of the Greek Orthodox Church. Recently he called at Methodist headquarters and expressed his gratitude for his Crusade scholarship. He studied at the Boston University School of Theology and held a pastorate in Somerville.

Bishop Mathews said that the committee of which he is chairman has given scholarships to 1,200 students in 60 different countries. While many have received graduate training for the Christian ministry, others have been trained in professional fields ranging all the way from nuclear physics to plastic surgery. More than 100 have studied in the United States and 50 have received graduate training at Boston University, Harvard, and the Massachusetts Institute of Technology.

Three of the Crusade Scholars have become bishops, others successful



*Bishop James K. Mathews greets one of his former Crusade Scholars, Professor Savas C. Agourides of the University of Thessalonica in Greece, at present a visiting professor at the Greek Orthodox Seminary in Brookline.*

doctors, college presidents and cabinet members. Many of the recipients have been members of religious faiths other than Methodism.



*Bishop James K. Mathews preaches at the 75th anniversary service at the Sanford, Me., Methodist Church on January 20. From this small church have come one bishop and many clergymen.*

### 75th Anniversary in Sanford

In an impressive observance, the Methodist Church in Sanford, Me., celebrated its 75th anniversary with Bishop James K. Mathews as the preacher on Jan. 20.

Bishop Mathews paid tribute to the men and women who had organized the society and erected the church. He pointed out that a number of distinguished men have gone from this church into the ministry.

One of these, he said, was Bishop John Gowdy, now retired and living in Florida, who was once Bishop of Foochow in China. He joined the Sanford church after coming to Maine from Scotland, June 24, 1888.

Others to enter the clergy from the Sanford Church have been the Rev. John W. Wadsworth, Arthur Wadsworth, Ernest Wadsworth, Frank Welch, E. Charles Dartnell, and Leonard Bucklin, vice-president of West Virginia Wesleyan College.

Special recognition was given to the oldest members, Mrs. Bertha Manson, and Albert Manson and the oldest person, Mrs. Julia Russell.

The anniversary banquet was held Tuesday, Jan. 22. Special guests included the Rev. and Mrs. Lester L. Boobar, Portland district superintendent; and former ministers and their wives. Master of ceremonies was Hobart N. Anderson, lay leader.

The history of the church was read and former pastors reminisced on events that occurred during their pastorates.



## Higher Call

The Rev. Zerna Vane Arthur, retired Methodist minister who once served in the New England Southern Conference, died January 9 at Hot Springs, North Carolina. He was 73.

Born in McArthur, O., July 21, 1889, he served with an infantry regiment in France in World War I and was wounded in action. After the close of World War I, he received his B.S. degree from Ohio Wesleyan in 1922 and his S.T.B. degree from the Boston University School of Theology in 1925.

He married Agnes Mary Kline, Dec. 25, 1919. After serving in the Blue Ridge-Atlantic Conference, he was transferred to the New England Southern Conference in 1925 where for 13 years he served churches in Woods Hole, Fall River, Providence, R. I., Bridgewater, Provincetown and Myricks-Dighton. He was transferred back to the Blue Ridge-Atlantic Conference in 1938. He came to Hot Springs in 1939 and about five years ago he retired from the Methodist ministry. Since that time he has given much of his spare time to serving churches in the vicinity.

During the past 20 years he was twice elected mayor. His widow survives him.

• • •

The Rev. Willard I. Shattuck, retired minister of the New England Conference, died on Feb. 4. Funeral services were held Feb. 9 at the First Methodist Church in Fitchburg. He was 91.

Mrs. Shattuck died in 1957. He served pastorates in Easthampton, Boston, Natick, Cleveland, Morgan Memorial in Boston, and Fitchburg. He also served on the faculty at Boston University. He is survived by three daughters, Mrs. May Fisher Langmuir, England; Dr. Ellen Loeffel, St. Louis, Mo.; Mrs. Frances Cahill, St. James, R. I.; Carl W. Shattuck, Mountain Lake, N. J., and Willard I. Shattuck of Fitchburg.

• • •

The Rev. Burton Boutwell Smith died Feb. 28 at his home, 60 Hillside Avenue in Arlington. He was 63.

Funeral services were held March 5 at Boston Street Methodist Church in Lynn where he once served as pastor. Burial was in Woodlawn Cemetery, Everett.

March, 1963

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Born and educated in Natick, Dr. Smith graduated with a liberal arts degree from Boston University in 1922 and from the Boston University



*Mathews Hall of Lucknow Christian College, Lucknow, India, dedicated in honor of Bishop James K. Mathews, Methodist bishop of New England and a former missionary to India.*

School of Theology in 1925. While attending the School he served as a student pastor at Dorr Memorial Methodist Church in Saugus.

During subsequent years he served Methodist churches in West Warren, Danvers, Stoneham, Lynn and Newton. Later he served with the Congregational denomination.

He leaves his wife Dorothy; a son, Charles of Lynn; and three daughters, Elizabeth, of Arlington; Mrs. Dorothy Jean Dresser of Palmer; and Mrs. Joyce Evelyn Tadgell of Winchendon.

## MORGAN MEMORIAL

(Continued from page 11)

However, the Rev. Mr. Barclay states that planning for the future at this juncture is not easy. Before any definite planning can be consummated, they must await completion of the urban renewal plans.

The South Cove community may have high-rise apartments and a completely different type of congregation than now exists. Before the work is completed it may become part of downtown Boston, with downtown problems.

Even South End's notorious Skid Row will probably be obliterated and no one will shed a tear at its passing. In the meantime before the answer to the sixty-four dollar question has become known, the work must go on. Temporary headquarters for the church will be in Morgan Memorial property on Wheeler St. The money from the Turnpike Authority will not be available for more than a year.

The Church has served as a training ground for young ministers who were preparing for inner city parishes. Many of these students have

(Concluded on page 24)



*The Junior Choir of the First Methodist Church in Rochester, N. H., who sang a program of music at the Race Relations program on Feb. 10.*

## New Chapel for Rochester Church

The new Memorial Chapel of the first Methodist Church in Rochester, N. H., was made possible through a very substantial gift by Miss Edith Hersom in memory of her mother and father and sisters.

Part of the altar and its furnishing was made from beautiful native birch by Harold Lincoln, Jr.

The Rev. Vernon C. French, Jr., pastor of the church, has high praise for the creative genius of Mr. Lincoln.

"The Memorial Chapel of which every member of the church is justifiably proud has served to enhance the spiritual life of our church in providing a more worshipful setting for the early service, a more suitable setting for small weddings and a more appropriate place for the worship services of our various organizations."

## Aldersgate Service at Cathedral of the Pines

Dr. Frederick E. Maser, pastor of Old St. George's, world's oldest Methodist Church in continuous service, will preach at the Boston Area Methodist Aldersgate Day service at the Cathedral of the Pines, Sunday, July 28, at 3.30 P. M.

Bishop James K. Mathews, resident bishop in the Boston Area, will preside at the service. Bishops of the Episcopal Church in New England, Methodist district superintendents

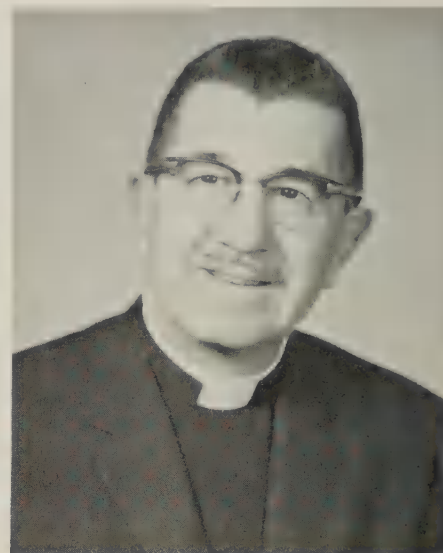


*Their gifts and work made the new Memorial Chapel of the First Methodist Church in Rochester, N. H. Left to right: Miss Edith Hersom who gave a substantial sum of money for the chapel in memory of her father and mother and sisters, and Harold Lincoln, Jr., who designed and built the chapel.*

and other ecclesiastical dignitaries will be in the procession.

John Wesley's original communion silver will stand on the altar. A feature of the service will be the presentation to Dr. Douglas Sloane, founder of the Cathedral, of a bronze Aldersgate Day medallion from the World Methodist Council.

Presentation will be by the Rev. James Wilson Knorr of Middleboro,



*Dr. Frederick E. Maser, pastor of Old St. George's, Philadelphia, who will preach at the Boston Area Aldersgate Day service at the Cathedral of the Pines, Rindge, N. H., Sunday, July 28, at 3.30 P. M.*

chairman of the Area Commission on Methodist Information.

An augmented choir from Portsmouth, Dover, and Rochester, N. H., of 75 singers will sing.

The Rev. Stanley Mott Sprague of Portsmouth, N. H., chairman of the Aldersgate Day committee, is planning a musical program that will include the singing of Charles Wesley's famed Aldersgate hymn "Where Shall My Wondering Soul Begin?"

Methodists from all parts of New England will attend the services.

It will be one of the largest Methodist services held anywhere in the United States. Other large ones will be held at Old Saint George's, Philadelphia; Chicago Temple, Chicago; First Church in Little Rock, Ark.; Centenary Church in Richmond, Va.; West Market Street in Greenboro, North Carolina; Myers Park in Charlotte, N. C.; First Methodist in Dyersburg, Tenn.; Grace Methodist in Atlanta; First Methodist in Birmingham; First Methodist in Great Bend, Kansas; Trinity in Grand Island, Neb.; Holliston Avenue in Pasadena, Calif.; Central in Meridian, Miss.; First in Burlington, Ia.; Travis Park in San Antonio, Tex.; St. Paul in Louisville, Ky.; Park Temple in Fort Lauderdale, Fla.; and Grace Church in Wilmington, Del.



## Bishop Mathews Dedicates Tremont St. Church Additions

Bishop James K. Mathews turned back the yellowing pages of history as he dedicated the new additions to the Tremont Street Methodist Church in Boston on Sunday, Feb. 3, to recall the founding of the Woman's Foreign Missionary Society which in these 94 intervening years has had such a profound effect on the denomination and on the world.

From the pulpit where he stood, Bishop Mathews could read the stained glass windows commemorating this event and the names of the six women who braved the savage gale and snowstorm of that long ago afternoon in March, 1869, to carry out their noble purpose.

Mrs. Thomas Rich, Mrs. E. W. Parker, Mrs. Thomas Kingsbury, Mrs. William Butler, Mrs. William Merrill and Mrs. Lewis Flanders, noble, dedicated women.

"They did not know the measure of what they were doing," Bishop Mathews said. "These six women founded the largest organization of women in the entire world with a membership of two million.

"Miss Isabella Thoburn of Ohio, who was later to share in the honor of founding the Deaconess Association, was chosen first and then the association appointed Dr. Clara A. Swain as the first medical missionary."

Bishop Mathews dedicated the four additional rooms to be used for civic and educational group meetings, a chapel and a fellowship hall.



*Christening the infants — Bishop James K. Mathews christens the child of the Rev. Royden C. Richardson, pastor of Tremont Street Methodist Church on Feb. 3.*

The Fellowship Hall was named for Herbert S. Avery, a distinguished member of the church for 30 years.

The \$50,000 renovations were financed through the Women's Division of the Board of Missions of The Methodist Church, the New England Conference Board of Missions and the National Board of Missions of The Methodist Church.

Participating in the service were: the Rev. Royden C. Richardson, minister; Dr. Guy H. Wayne, Boston district superintendent; the Rev. Azariah F. Reimer, a former pastor for 18 years; Mrs. Emil M. Hartl, member the Woman's Division of the Board of Missions; Kenneth Brown,



1832

1963

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**The Ministers' Pension  
Fund**

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Faithfully**

**We Must Not Forget Them**

**Write or Call**

**The Rev. Harold H. Cramer**

**Executive Secretary**

**581 Boylston St.,**

**Boston, Mass.**

assistant director, United South End Settlements; Russell Traunstein, South End director, Boston Redevelopment Authority and Harry Volpini, building committee chairman, and president of the board of trustees, Tremont Street Church.

## A DOUBLE BARRELED CRISIS

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Please include Morgan Memorial, Inc., in your will.

..... Please tear off and mail .....

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Enclosed donation for "Moving Fund" ☐ my donation for needy ☐

Name .....

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City ..... Zone ..... State .....

March, 1963



*Fisk Memorial Church, Natick, Mass., World Vision Institute, held Jan. 6-27. Left to right: Dr. and Mrs. Harold N. Brewster, former medical missionary to China and presently medical secretary of the Methodist Board of Missions; Mrs. Dorothy Alvin, chairman of the commission on missions and the Rev. Thomas W. Cornu, assistant minister.*

## BREAKTHRU

### Available in Boston Area

Dr. J. Manley Shaw, superintendent of the New Bedford district of the New England Southern Conference of The Methodist Church, has announced that "Breakthru," a new television series for children, will soon be available in the Boston Area.

The films have been made available for use in local Methodist churches by TRAFICO (Television and Film Commission of The Methodist Church).

These films may be obtained free by ordering them from The Methodist Central Office, New England Southern Conference, 2 Stimson Avenue, Providence 6, R. I.

The 30-minute films and the co-operating districts are "The Nightmare Chaser," (fears in new situation) Augusta district; "Footprints on the Wall," (God as a creator) Northern district; "Big Deal" (basic honesty) Providence district; "The Missing Queen" (personal guilt), Boston district; "The Frog Pit" (guilt) Springfield district; "Feud on Third Avenue," (hostility) Bangor district; "Shorty" (self-evaluation) Worcester district; "Goof" (value of persons) Southern district; "The Genuine Diamond Ring" (value of possessions) New Bedford district; "The Other Choice," (responsibility for one's own actions) Portland district; "Talking Hands," (use of talent) Lynn district; "New Neighbors," (prejudice) Norwich district; "The Great Plan," (plan of death in God's plan) Boston Area.

These films were produced because churches gave to the "Television Ministry Fund." An urgent request has been made to increase this fund to produce more excellent films.

Send an offering, Advance Special or gifts: In Maine to the Rev. Chauncey D. Wentworth, Eliot; in New Hampshire to Arthur P. Miller, 16 K St., Concord; in New England Conference to the Rev. Harold Cramer, 581 Boylston St., Boston 16; and in New England Southern Conference to Thomas Bell, 31 King St., Putnam, Conn.

### Seek Brightman Fund Gifts

February 25, 1963, marked the tenth anniversary of the death of Edgar S. Brightman. Mrs. Brightman has made a memorial gift to help establish a Fellowship Fund which



Senior M. Y. F. of the First Methodist Church in Fitchburg, Mass., heads youth service program on Jan. 27. Left to right: Peter Matson, Margaret Brennan, Lawrence Hier, Jacqueline Harrington and Miss Juanita Powers, Conference Youth Work Director.

will be for candidates in Philosophy in the Graduate School and in Philosophy of Religion and Social Ethics in the Division of Theological Studies. A national committee has been constituted which is seeking to augment the initial gift so that as soon as possible doctoral fellowship awards may be made.

Many students of Dr. Brightman, colleagues and friends will want to

take this opportunity to express their great indebtedness to this distinguished philosopher and beloved teacher. Contributions should be made out by check to "Boston University" and sent to Dean Richard S. Bear, Graduate School, 725 Commonwealth Avenue, Boston 15. The checks or covering letter may be marked "Edgar S. Brightman Fellowship Fund."



The five Methodist Boy Scouts in Washington, D. C., to report for Scouting to President Kennedy were greeted by another Methodist, Chief of Army Chaplains (Maj. Gen.) Charles E. Brown, Jr. The Scouts, from left, are Richard C. Parsons of Garland, Tex.; Ray Jones of Pueblo, Colo.; Peter W. Kotilainen of Millbury, Mass.; Frank R. Bush, Jr., of Palo Alto, Calif., and Glenn F. Bender of Niles, Ohio.



## Resolutions Passed at Annual Christian Social Relations Meeting

Doubt that devotions and sectarian instruction in compulsory-attendance public schools can be "religiously constructive" was expressed Feb. 1 by the General Board of Christian Social Concerns at its annual meeting in Washington, D. C.

The board unanimously adopted a resolution, after lengthy debate, pointing to its belief that "corporate worship is the most distinctive function of the church and synagogue" and that "celebrations of religious ceremonies in the public school often tend to limit the true meaning of these observances." The statements speak only for the board and are not official denominational policies.

It held that "teachers in our public schools may be expected to witness by their lives, as well as by the way in which they handle their teaching materials, to the relevance of religion to life."

In another resolution Methodists were urged to continue efforts to strengthen and improve the public schools through financial support and participation in responsibilities relating to education.

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Loved Ones  
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Although declaring that "any building with the name Methodist upon it should be a sanctuary" and that "we will always minister to victims of any disaster," the board declined a request by Civil Defense to designate the Methodist Building on Capitol Hill here as a fallout shelter.

This resolution held that fallout shelters will not "prevent a nuclear

disaster, provide protection from nuclear explosion nor give "adequate minimum fallout protection with all of the complex problems of group life in confined areas." Instead, it said, "this type of program lulls an unsuspecting public into a false sense of security."

In a letter to President Kennedy, the board urged U. S. initiative in steps aimed at world peace, including destruction of chemical and bacteriological weapons and turning facilities for their production to medical research; repeal of the Connally Amendment limiting U. S. participation in the International Court of Justice; prohibition of the military use of outer space; seeking the enlistment of France and mainland China in Geneva disarmament talks.

Other resolutions approved commended the President's action during the October Cuba crisis and urged the church to seek ways to aid the Cuban people; urged seeking methods of "working out our relationships to Cuba and other Communist regimes without resorting to military action," and by emphasis on meeting human material and spiritual needs; urged proper federal, state and local programs to care for the medical needs of aged persons, and for the poor without requiring a means test, but did not advocate any specific proposal.

The board also proposed that The Methodist Church adopt a 1964-68 emphasis on world peace and development with "a major commitment in terms of prayer, personnel, finances and effort that adequately reveal our church's determined concern to serve God effectively for peace."



*In September, 1962, 97 Crusade Scholars representing 28 countries (including the United States) assembled in Washington, D. C., for an orientation seminar. In addition to the Crusade Scholars, there were approximately 50 African students and their wives who had come to study under the Bishops' Appeal for Africa program.*

## One Great Hour of Sharing To be Observed in Methodist Churches March 24

Helping educate Crusade Scholars, helping relieve suffering and want throughout the world, helping home missions churches, and helping American military men abroad in their need for church services—all these add up to the benefits of ONE GREAT HOUR OF SHARING which will be observed March 24.

This is the third year of full Methodist participation in the ONE GREAT HOUR OF SHARING on the fourth Sunday in Lent. Gifts do not go into a common fund but are expended by the denomination receiving them.

The ONE GREAT HOUR OF SHARING offering is allocated as follows in The Methodist Church: 50 per cent each to the Methodist Committee for Overseas Relief and the Crusade Scholarship Fund after the following fixed amounts have been paid: \$75,000 capital funds for the Division of National Missions, and \$30,000 for the Ministry to Servicemen Overseas.

The Crusade Scholarship Fund has provided, over a 16-year period, specialized training for more than 1,200 Methodist nationals from 59 countries. This year, 76 students from 28 countries, including the United States, are studying in 29 colleges, universities, seminaries, and hospitals in the United States and Puerto Rico. In addition, 24 are studying in other countries, making a total of 100 Crusade Scholars for the 1962-63 school year. Of the American Crusade Scholars, all are from Alaska, Hawaii, Puerto Rico and minority groups.

Overseas relief is an urgent need whenever natural or manmade disaster strikes. Hong Kong is a center of great need—it has been for years and will continue to be for the foreseeable future. There is need also in India, in Korea and in Africa. The most recent natural catastrophe was in Iran; there is no telling where it may happen next.

The Methodist Committee for Overseas Relief has its own three R's—Relief, Rehabilitation and Refugee Resettlement. 91% of each ONE GREAT HOUR OF SHARING dollar going to MCOR begins work immediately in one of these programs. Only 9% is used for administration and promotion.

Close to the hearts of most Methodists has been MCOR's work with Cuban refugees in this country. MCOR was the first church agency to establish a ministry of aid to Cuban refugees in Florida. It has been organized with a director and staff since November, 1960.

Seoul, Korea; Yokohama, Yokosuka and Iwakuni in Japan; Ishikawa in Okinawa; Taipei and Tainan in Taiwan, and Fenwic Pier, Hong Kong—these are the major areas of concentration of U. S. military forces in Asia, with which the interdenominational (Methodists are a part) Committee on Ministry to Service Personnel in the Far East concerns itself.

In each of these communities are Protestant centers under the direction of civilian chaplains or pastors, recruited and supported by American church agencies such as the Methodist Board of Missions. The completion of the Servicemen's Center in Ishikawa in Okinawa, under the direction of Methodist Chaplain and Mrs. George H. Huber, has been reported in recent church publications. More than 15,000

U. S. Marines and other military personnel took advantage of this "Christian home-away-from-home" during the month of September.

Two home missions churches named Wesley—one in Texas and the other in Hawaii—will be the recipients of ONE GREAT HOUR OF SHARING funds designated by the Division of National Missions of the Board of Missions.

## MORGAN MEMORIAL

(Concluded from page 19)

become leaders in their various denominations and occupy pulpits in various parts of the country or they have become missionaries in foreign fields.

Among Christian leaders who have received training and inspiration in the church are: retired Bishop G. Bromley Oxnam; the Rev. Evans E. Crawford, dean of chapel, Howard University; Professor John R. Kapp, Iowa Wesleyan College; Professor John Rudin, Duke University Divinity School; Dr. Albert F. Bramble, First Methodist Church, Topeka, Kans.; Dr. J. O. Williams, Salem Methodist Church, New York City; Dr. Douglas Coole, Methodist missionary, Singapore; the Rev. John L. Bryan, Connecticut Council of Churches; the Rev. Glenn Glazier, minister of Grace Methodist Church, Cambridge; and the Rev. Willis Browning, chaplain of Kansas Wesleyan University.

One of the first brochures of the church carried the following verses written by the Rev. A. R. Mullins, former pastor:

"Here is a Church that DARES . . . Dares to be open of mind, warm of heart, adventurous of spirit, Dares to fellowship the black man with the white heart, and to denounce the white man with the black heart. Dares set her social work to the rhythm of redemption; to pitch her Goodwill song to the cadence of Calvary.

Here is a Church that CARES . . . Cares whether men have their 'daily bread' with the 'bread that cometh down from heaven.'

Cares whether men are taken out of the slums, as well as the slums taken out of the men.

Cares enough to be a High Church—high as the aim of God is high. Cares enough to be a Low Church—low as the need of man is low.

Cares enough to be a broad church—broad as the love of Christ is broad."

## Meet MOSES LEE



He is one of 76 Crusade Scholars now studying in this country. As a minister in Hong Kong's Wesley Village he distributed MCOR food, clothing and medicine to the destitute and sick, and has seen the program for servicemen overseas at work in and near our military bases.

To know him is to bring fuller appreciation of the Methodist projects carried out through your ONE GREAT HOUR OF SHARING dollars.

■ Overseas Relief  
■ Crusade Scholarships  
■ Servicemen Overseas  
■ National Missions

Through this offering we are also serving minority groups in this country.

**ONE GREAT HOUR  
OF SHARING  
— March 24 —**







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ZIONS

# HERALD

New England Methodist Monthly

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## Wesley's Chapel

THIS CHAPEL WAS OPENED ON 1<sup>st</sup> NOVEMBER 1778 TO CONTINUE THE WORK BEGUN AT THE FOUNDRY NEAR THIS SITE IN 1739. IT WAS BUILT TO BE THE CENTRE OF METHODIST WORSHIP AND TRADITION. THE REVS. JOHN AND CHARLES WESLEY MINISTERED HERE. IT IS OFTEN CALLED "THE CATHEDRAL OF WORLD METHODISM".  
MINISTER: THE REV. MAX W. WOODWARD





# ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 141

No. 4

April, 1963

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Warren C. Carberg, Editor

Members of the Boston Wesleyan Association: Henry W. Webster, president; Arthur T. Gregorian, vice-president; Loring W. Powell, treasurer; Vincent P. Clarke, secretary; Alden Eberly, auditor. Lewis A. Gray, Russell W. MacLaren, Dr. Emerson Sylvester, and Robert T. Sanford, board of directors with the officers. Howard D. Brewer, Lewis M. Hollingsworth, Stephen C. Luce, Jr., Arland A. Dirlam, James Fraggos, Mason Hartman, and Henry C. Young.

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241 St. Botolph Street, Boston

## On the Cover . . .

An oil painting of the late Dr. D. Joseph Imler, pastor of the Belmont Methodist Church from 1921 to 1959, was dedicated at the close of the morning service, Sunday, March 10, at the Methodist Church in Belmont, Mass. Mrs. Arthur C. Cope (left), chairman of the Memorial Fund Committee, presented the painting to the church family through Joseph Earl Perry, honorary trustee and charter member. Shown with Mrs. Cope, at the right, is the Rev. Ernest R. Case, pastor, who conducted the ritual of dedication. The painting was done by Miss Jessie Burnham Parks. An engraved inscription beneath the painting reads:

"The Rev. D. Joseph Imler, D.D.  
1894-1962

Builder and Pastor of the Belmont  
Methodist Church, 1921-1959

"I challenge you to be the church  
you are capable of  
becoming under God!"

## Inside Front Cover . . .

Wesley's Chapel, London, where John and his brother Charles and other early Methodists preached in this pulpit. Called by some The Cathedral of World Methodism, many visit the historic site, located on City Road, each year. Photos were taken recently by the Rev. C. Malcolm Keir, pastor of Immanuel Methodist Church in Waltham.

## Inside Back Cover . . .

Russian clergymen at Boston press conference on March 7, at John Hancock Building. Left, Bishop Philaret, Russian Orthodox Bishop of Vienna, and Bishop Parkeff of the Armenian Church. The group has been in this country under the auspices of the National Council of Churches as part of an exchange arrangement.

## Back Cover . . .

What would you expect in the Sunday school of a church with tall twin towers? Twins, of course. Here are six pair, all enrolled in the church school of Portland's Chestnut Street Church, "the Mother Church of Maine Methodism." Left to right, front row: Denise and Dennis Beeler, Joan and John Beeler, Patricia Rose and Luella Spiller; back row, standing, Catherine and Mary Wildes holding Tammy and Terry Diffin, and Lee and Lloyd Crocker. The church's preference for twins still seems as popular as it was a century ago when the identical twin spires were erected.

## Editorials

### Operation Freedom

According to reports received from "Operation Freedom" the feeble attempts by the Federal government, in the general direction of integration, have been largely futile.

Indeed, as far as the poor Negroes in Mississippi are concerned, their plight has been worsened.

Operation Freedom in the Spring of 1961 loaned about \$80,000 to Negroes in Haywood and Fayette counties of west Tennessee, who had been evicted by white landlords for attempting to register to vote.

Now the organization is trying to do something in Mississippi in the Delta area, where the same situation exists on a much larger scale.

The Delta area of Mississippi covers 18 counties and it includes some of the world's richest farming land. The 300,000 Negroes who farm this rich land comprise two-thirds or more of the population.

Until recently few Negroes had attempted to register. In Sunflower County there are 30,000 Negroes of whom 13,000 are of voting age. At the end of 1962 only 161 were registered to vote, although intensive registration drives have been launched in recent months by civil rights organizations.

These attempts have been met by economic reprisals and violence. Several homes were "shot-into" and two student registration workers narrowly escaped being lynched.

But economic weapons are the most intimidating. People who try to register are being put off their land, fired from their jobs and cut off from credit.

Money raised by Operation Freedom is being loaned to these victims until a more permanent solution can be found.

The raising of money for such a cause will let the Negroes of Mississippi know that they are not alone and that they, too, can lift their eyes to freedom. The headquarters of Operation Freedom is 932 Dayton St., Cincinnati.

### A Great Leader Passes

Let us never forget the contribution that Bishop G. Bromley Oxnam has made to Methodism and to the free world.

In 1953 Christians in the United States were shocked when Rep. Donald L. Jackson of California accused our bishop in Congress of serving "the Lord on Sunday and Communist fronts the rest of the week."

With the courage for which he always has been noted, Bishop Oxnam demanded a chance to answer these false allegations.

No one who lived through the troubled times of McCarthyism will ever forget the packed, ten-hour hearing that followed. Nor will those who remember those days ever forget his true and valiant words, that forever silenced his accusers.

At the close of the hearing when the clocks indicated it was near midnight, the committee unanimously voted the following statement:

"That the records of this committee show that this committee has no record of any Communist party membership or affiliation of Bishop Oxnam."

The Bishop was repeatedly applauded and his accusers roundly booed during the hearing.

Once he said: "We are opposed to the police state whether left or right, and will not rest until all men are free, not only to vote but to enjoy the abundant life."

It was his unequivocal stand that revealed to the people of this country how false and weak McCarthyism really was.

Never again did it exercise a position of predominance in our national life. Bishop Oxnam halted its forward momentum. After that it continued downhill, becoming weaker and weaker until its eventual demise.

But Bishop Oxnam was more than just a foe to McCarthyism. He was one of the world's foremost leaders of the ecumenical movement. He served as a president of the World Council of Churches and was, at different times, a member of its executive and central committees and was a vice-president of the National Council of Churches.

A grateful world will revere his memory.



# Christian Witnesses

*by the Rev. Otto Scott Steele, D.D.*

**I**t is not enough to know God in our own hearts and to express His Spirit in the fruitage of a good life. We are called upon to share the Good News with others, and to join the Crusade for the making of a more Christian world.

As the crucified and risen Christ was about to ascend into heaven, He said to the disciples, "You shall receive power when the Holy Spirit is come upon you; and you shall be my witnesses. . . ." (Acts 1:8).

It is a life on fire that kindles another. We talk a great deal today about religious unrest. That is not the characteristic of our time. The greatest enemy within and without the church is sheer apathy and indifference. He came unto His own, and His own received Him not. He was born among the lowly. He had nowhere to lay His head. He died among thieves. He was eager; we are cold. He was enthusiastic; we are indifferent. He wept over Jerusalem; we seldom weep even for ourselves, let alone others. Too few of us possess the blazing eye and the burning heart. Our great need today is to get hold of the enthusiasm of Jesus that we may become His witnesses, heralds of His Cross, partners in His redemptive fellowship.

What does this involve? First of all, the spirit of compassion. At the beginning of His ministry, Jesus in His home town of Nazareth gave utterance to the essential purpose of His ministry: "The Spirit of the Lord is upon Me to preach good tidings to the poor, He hath sent me to proclaim release to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." How many times in the Gospel record do we read, "And He was moved with compassion." He saw folks as sheep scattered, not having a shepherd. He saw the joys and sorrows of men and women, their follies, their ways and habits, but His deepest concern was to discover the work of God in their hearts. He sought through encouragement, appreciation, and sympathy, to draw out into realization the hidden treasure.

There were no strangers to the heart of Christ, no outcasts to His mercy. Jesus was moved with compassion toward men and women because they had not learned how to live. Life to Jesus was so deep and full and rich and wonderful, that He pitied the blindness that could not see it, and the sin that defiled it.

The people thronged about Him with their hungry hearts, their bewildered minds, their diseased bodies, and His heart went out in a great tide of compassion. He saw them wandering, forlorn, in a world full of the love and the truth of God, harassed by the fears of life, of death, of God, of the unexplained mystery of the future, and it touched Him to tears.

This compassion of Christ was a creative thing. He saw something divine in every person, something struggling toward the sunlight, and that precious thing in every life, He sought to reach, willing to forgive anything, if only He could touch that to new life and hope. He saw the eternal possibilities of human life, of the last, the lost, and the least. By His interest and His compassion, He creates within people a new spirit which blooms in new desires and aims and endeavors. Down to the lowest depths His compassion goes, feeling the misery of sin even when the sinner does not feel it, knowing how it came to be, through some defect of will, some heat of passion, some desire perverted by self-will, some dulness of soul, and indifference of life—He knows it all and makes it His Cross until we are redeemed from it.

The second thing involved in being His witnesses is personal evangelism. The impact of Jesus upon the world has been made not alone through His teachings and His life, but also through the influence of that little group of His disciples, and the other individuals whom Jesus touched in a vital and personal way in His life and ministry. This little band of disciples who became apostles were torchbearers of the message and the Spirit of Christ. Through them and those who followed after them, the Gospel of Christ, the great Good News, has spread like a flame of fire across the world.

---

*Dr. Steele, retired minister of the New Hampshire Conference (1962), has been serving as interim pastor of the Second Congregational Church in West Newbury, Mass.*

Some of the greatest words that Jesus spoke were not uttered to the multitude but to individuals. He talked to Nicodemus at night, saying, "You must be born again." He stopped a great and pressing throng to comfort an afflicted woman who had touched the hem of His garment. He turned out of His way to the surprise of His disciples to talk to a Samaritan woman about the water of life. This was not only the method of the Master but also of His disciples. Philip finds Nathanael. Andrew sought his own brother, Simon Peter, and brings him to Christ. Simon, the impulsive, impetuous, unstable fisherman became the mighty apostle, the preacher on the great Day of Pentecost, one of the pioneer leaders in the building of the Kingdom. But let us not forget that Andrew brought him to Christ. That was also the way of Paul, the great apostle to the Gentile world.

Simon Peter may preach at Pentecost but Andrew won him to Christ. Dwight L. Moody may cross the ocean with the Christian message that stirs an empire, but it was his Sunday School teacher who brought him to Christ. John R. Mott may go around the world winning thousands of students to Christ and the Christian way of life, and starting the modern ecumenical movement, but it was E. R. Graves, a commercial traveler, who won Mott to Christ and started that Christian movement which has encircled the world.

We cannot all be witnesses for Christ in the same way. Each in his own way, in his own sphere of influence, under the direction of the Spirit of Christ, can be a witness for Christ by word and life. It does not require superiority of gifts, nor brilliancy of intellect, eloquence of speech, nor logic of argument. All that is required is a faith in Christ, a love for people, a joy of release from the staining power of sin, and a simple, directed, straight-forward appeal. People believe in what they give for, they believe in what they suffer for, they believe in what they die for. The spectacle of the Christian Church giving, suffering, and dying for the salvation of the world, for the spread of the blessed Gospel, is the most convincing argument for its doctrine and the most effective demonstration of that love of Christ which it exists to proclaim.

With this spiritual motivation, and inspired by the teaching and the example of Christ, ministers and lay-

men should be constantly working in the parish as Christian witnesses. The supreme objective of the Church's task is to bring children, youth, men and women, into personal relationship to Jesus Christ, as Master, Saviour, and Friend.

It has been my custom as a pastor, to conduct each year classes for junior, intermediate, and senior young people. This course of instruction has included a study of church history, the doctrines of the Christian Church, the meaning of the Christian life, and the importance of dedicating one's life to Christ in the early years. It is far better to save a vase from breaking than to mend it after it is broken. It is far better to save the *loss* than merely to save the *lost*. It is far better to save the *whole* of a life for the Church and the Kingdom than merely the *ashes* of a misspent life. After a course of Christian instruction, nine out of ten young people will respond to the Christian challenge and consecrate their lives to Christ and His Church.

It should be the custom, also, in every church to plan a program of lay visitation evangelism throughout the year, with special emphasis in the fall leading up to Reformation Sunday (the last Sunday in October) and during the sacred Lenten Season. After a careful compiling of a prospect list, a selected group of laymen, after careful preparation and instruction by the pastor, should go out two by two as did the seventy, and make friendly calls with the definite purpose of leading those called upon into personal relationship with Jesus Christ and into membership in the Church.

In these days, we have so many families in our churches who have small children enrolled in our church schools. These parents can easily be led to Christ and into the fellowship of the Church by an appeal to their responsibility as parents. Only as they find Christ as a personal Saviour, can they build a Christian family life and set a Christian example for their children, in the home, the church, and the community. The message of salvation is to be proclaimed not by preachers alone; the world will be redeemed only by a witnessing church every member of which burns with the flame of holy love and confesses Christ with certainty and with assurance.

*"The supreme objective of the Church's task is to*

*bring children, youth, men and women,*

*into personal relationship to Jesus Christ, as Master,  
Saviour, and Friend."*



# New England Southern Conference Women Have Annual Meeting

More than 500 women attended the 23rd Annual meeting of the New England Southern Conference Woman's Society of Christian Service at Union Methodist Church, Fall River, on March 26.

These delegates represented some 8,000 women from 149 churches in New Bedford, Providence, and Norwich districts.

Officers elected and re-elected were: president, Mrs. F. Morris Cochran of Providence, R. I.; vice-president, Mrs. Eugene Baxter, Swansea; recording secretary, Mrs. E. McKinnon White, Providence; treasurer, Mrs. Raymond Hawksley, East Providence; and treasurer of the Methodist Service Center, Ernest G. Wilson, Jr., Riverside, R. I.

Secretaries elected: promotion, Mrs. David Carter, Putnam, Conn.; missionary education, Mrs. Charles Reynolds, Attleboro; missionary service, Mrs. Clifford Stephens, Man-



Newly-elected officers of the New England Southern Conference, Woman's Society of Christian Service, at their annual meeting at Union Church, Fall River, on March 26. Mrs. F. Morris Cochran of Providence, R. I., re-elected as president, is at the right.

chester, Conn.; spiritual life, Mrs. Richard Maxwell, Fall River; Christian social relations, Mrs. William McIntosh, Jr., New Bedford; children's work, Mrs. Morrill O. Martin, East Providence; youth work, Mrs. Warren Roberts, Norwell; student work, Mrs. Roland Stahl, Providence; literature and publications, Mrs. Vernal Phillips, South Yarmouth; Miss Ethel Goslee, Manchester, Conn.; missionary personnel, Mrs. J. Arthur Dahlstrand, Pawtucket; nominating committee, Mrs. J. Manley Shaw, chairman, Middleboro; the Methodist

Service Center, Class of 1966-Mrs. Arthur Caputi, Providence; Mrs. Nelson White, Warwick; and Mrs. John Akstin, Pawtucket.

The afternoon address was by Dr. Bernice M. Wright of Syracuse University.



Dr. Bernice M. Wright (left), professor at Syracuse University, Syracuse, N. Y., and the wife of the Rev. Donald G. Wright, former pastor of Mathewson Street Methodist Church in Providence, R. I., was the principal speaker at the annual meeting of the Woman's Society of Christian Service of the New England Southern Conference at Union Church, Fall River, on March 26. At the right is Mrs. F. Morris Cochran of Providence, R. I., who was re-elected president.

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"the failure of citizens to participate accounts in part for the mess we are in."

# The Massachusetts "Mess"

by the Rev. Wayne W. Horvath  
Director, Department of Social Relations  
Massachusetts Council of Churches

A danger exists when we talk about corruption. Some people will condemn all public officials for those few who make the news. This wholesale indictment results in public servants developing low morale, a defensive attitude and inefficiency.

Let us set the record straight. For every dishonest official there are thousands who are sincere and hardworking. These deserve our praise and support. Most members of the General Court and government employees at all levels are honest and dedicated. They desire the support of citizens which helps them to do a good job. Unfortunately, it only takes a few people to blacken the good name of Massachusetts.

Many citizens in the Bay State are asking the question, "Has the Cradle of Liberty become the cradle of corruption?" The reason? For the past three years newspapers have carried story after story about corruption in and out of public office. We have had probe on top of investigation; allegation followed by denial; investigations on all levels from the federal in the Worcester case down to the state and local level with fire alarm board; the city building inspectors; the Commons garage; the plumbing inspectors; the M.D.C.; the D.P.W.; to the pending conviction of a representative; the ouster of a police commissioner; the investigation of the Registry; the dismissal of an assistant attorney general for alleged connections with a bookie; to the shocking disclosures of the Blatnik subcommittee on the federal and state land takings.

The evidence in the Worcester case was delayed from coming to trial until Judge Wyzanski came to the bench and ordered the case heard. By then principal witnesses were dead, but the testimony at the trial revealed \$275,000 was paid in bribes to get contracts from public bodies. To date, no thorough investigation has been held by state officials to find out who received the money. They say that with the death of certain witnesses there is not sufficient grounds for an investigation.

Furthermore, the Commissioner and the Assistant Commissioner of the M.D.C. were fired for their viola-

tions of the conflict of interest law. The Blatnik subcommittee revealed a sordid racket of inflated appraisals, bribes, payoffs, and kickbacks. These are just a sample for more investigations now underway will make some of the current ones look like small-time operations.

Some feel the "Massachusetts Mess" is well on its way to being cleaned up. However, informed sources allege that some areas have not been investigated and others only slightly.

Curious attitudes about corruption and crime are held by a few public officials. One attitude is the "corpse on the doorstep." This describes the public servant who will not investigate until he has a specific complaint and full evidence presented to him. Citizens who know about crime and corruption are discouraged by officials who will only act on concrete evidence which can only be compiled through a time- and money-consuming investigation.

Citizens are further discouraged by the second attitude, "see no evil." These few public officials claim that in their opinion there is not sufficient evidence to warrant investigation.

Still other barriers are seen—when citizens note apathy on the part of public servants, they excuse their inaction on the grounds "it is a local matter," or "it is better handled by another enforcement agency," or "it is out of my jurisdiction," even though the responsibility is held by both local and state officials.

What is being done and who is responsible for initiating investigations? It has taken men like Representative Perry and Senator Graham to gather documented evidence and make a complaint before action was forthcoming. It took the federal government to uncover the highway land dealings, the Worcester case, and Commons garage. It took a TV documentary and the first state police raid in twenty years in Boston to stir city and Suffolk county authorities even though complaints had been made.

Citizens are repelled from action with run-around arguments and answers. If citizens act independently of law enforcement bodies they are accused of embarrassing police, or personal political consideration, or criticized for not working with local officials, going over their heads, or labeled—"Show me a reformer and I will show you a faker," as one police chief was reported to have said.

We are told to vote out of office those who are not doing all they can to clean up gambling and corruption,  
(Concluded on page 23)



# Reception for USSR Clergymen Mixed; Russian Group Tours City

by Warren C. Carberg

Frankly, I felt a little sorry for those visiting Russian churchmen. The last time I saw them was at the World Council at New Delhi where they had been welcomed into membership with so much enthusiasm.

But a few thousand miles and a time gap of a few months can bring big changes. It is difficult for the public at large to disassociate Russian clergymen from their government and, as everyone is well aware, Communism is hardly in a position to win any popularity prizes in America today.

Conversely, it was very apparent that the Russian visitors, whatever their motives might be, and we suspect they are of the best, are acutely aware of the power and watchfulness of their own government.

They reminded me of a German outpost we were attacking in World I. They found themselves under fire, both from friend and foes. It seemed to me our Russian visitors were in the same difficult position.

Of course, there is always Dr. Carl McIntyre. Even in New Delhi he was there and some of his followers carried placards outside the meeting hall bearing the familiar slogan: "These men serve Khrushchev, not Christ."

In India no one pays much attention to McIntyre and the police gently herded his followers out of his sight. Even in Boston, where Communism is regarded with loathing, McIntyre followers, assisted by the John Birch society, were given little heed.

They picketed Trinity Church, while the visitors were attending a Lenten service, but the Russians left by a rear door without knowing the pickets were there.

A press conference, packed with reporters and TV cameramen, was held in the John Hancock Building and later they were taken on a tour of the city which included a stop at Harvard.

The Boston visitors were members of a delegation of 16 church leaders in the United States for a three-weeks' period, beginning the first of March, as guests of the National Council of Churches.

They arrived in Denver, Colo., Feb. 28, where they were guest-observers of the National Council's policy-making general board.

The visit completed the second in a series of exchanges of delegations between the National Council of Churches and the churches of the U.S.S.R.

The Boston group included Bishop Philaret, Russian Orthodox Bishop of Vienna; Archpriest Vitaly Mikhailovich Borovoy of the department of external affairs of the Moscow Patriarchate of the Russian Orthodox Church; Bishop Parkeff of the Armenian Church and Pastor A. W. Stoyan, director of the Union of Evangelical Christian Baptists of the Soviet Union.

Archbishop Nikodim, who headed the Russian delegation, was not included in the group that appeared here.

V. N. Glazunoff, the official interpreter, was extremely efficient but questions and answers are always a bit difficult. Depending on the individual viewpoint of the reporter, the policy of the newspaper, and the difficulty of translation, there is always trouble in separating fact from opinion.

At night the guests attended a dinner at the Boston University School of Theology.

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Visitors from Russia talk with newsmen in Boston on March 7. From the left, V. N. Glazunoff, official interpreter; Bishop Philaret, Russian Orthodox Bishop of Vienna; Bishop Parkeff of the Armenian Church; and Archpriest Vitaly Mikhailovich Borovoy of the department of external affairs of the Moscow Patriarchate of the Russian Orthodox Church.



# A Woman's World

## News of W.S.C.S. Groups in the Area

### New England Conference News

by Mrs. Melvin E. Lawrence

April is a busy month for all of the districts of the New England Conference Woman's Society of Christian Service. It is a time of annual meetings with reports and this year election of officers.

Mrs. Ernest Stansfield, president of the Springfield District Society, will be retiring after four years of service. It was during this period that the district welcomed local societies from 15 churches of the New York Area that were transferred into the New England Conference due to changes in the conference boundaries. Mrs. Stansfield expended every effort to give assistance and leadership to each of these societies. She made personal contact with the officers and members by caravanning through the area with a selected corps of Springfield District Society officers.

Mrs. Maurice Wheeler, president of the Worcester District Society, will also complete four years of service. Mrs. Wheeler has exemplified the versatility of a good leader for not only has she been effective in organizing new societies but this year has served as local president in the Gleasondale Society.

We are grateful for the leadership and dedication of all those who give of their time and talent that the objectives of the Woman's Society of Christian Service may be realized.

It is a high moment when a person dedicates her service under the direction of the church and becomes a Deaconess, commissioned to travel many and varied paths, all with the objective of being a helper of many, and when retirement comes the high moment is tinged with prayers of thanksgiving.

This year, in the seventy-fifth anniversary of Methodist Deaconess service in the United States, the New England Conference Society has cause to rejoice in the service of two of its Deaconesses for both have completed more than fifty years of service.

Miss Orianna Frances Harding was honored at the twenty-second annual meeting of the Northeastern Jurisdiction Woman's Society of Christian Service. This recognition bore testimony to a life dedicated to service that encompassed sixty-six years. As a Deaconess, Miss Harding worked for three years in churches in Boston, Chelsea, and Worcester, and 10 years as Superintendent of the New England Deaconess Training School. The remaining years of active work were spent as admitting hostess at the New England Deaconess Hospital where she had contact with approximately 10,000 patients yearly from practically every state in the Union and many foreign countries.

On March 5, Miss M. Rebecca Bowman was honored at a service of appreciation held at the Deaconess Home in Concord. Miss Bowman began her service as a deaconess in 1904 and served until retirement in 1955 having given fifty-one years of service. She

was consecrated in the Colorado Conference and served in both hospital and parish work. From January, 1913, to June, 1917, Miss Bowman taught and did executive work at the New England Deaconess Hospital. She also served as superintendent of the Home for Aged Methodist Women in Concord and as superintendent of nurses at the Emerson Hospital in Concord.

The lives of these two dedicated servants of God affirm the motto of the Deaconess, "I serve neither FOR gratitude nor reward but FROM gratitude and love; my reward is that I may SERVE."

When Mrs. John O. Mabuce opened the 22nd annual meeting of the Woman's Society of Christian Service of the Northeastern Jurisdiction of The Methodist Church held at Buck Hill Falls, Penna., March 18, it was the beginning of a period that was to inform the membership as to what had been done and challenge them as to what could be accomplished and what must be done.

The theme, "God's Mission—and Ours," was taken from the title of the latest book written by Dr. Eugene L. Smith, General Secretary of the Division of World Missions, and through sight and sound every session was geared and co-ordinated perfectly to carry through this theme.

Bishop W. Vernon Middleton of the Western Pennsylvania Area spoke on "The Church." He lifted up the past, the present and the hopes for the future.



*Miss Orianna F. Harding receiving the congratulations of Bishop W. Vernon Middleton and Mrs. Middleton as Mrs. Charles C. McPherson, New England Conference Society President, and Mrs. John O. Mabuce, Northeastern Jurisdiction Society President, look on. Miss Harding was honored on her retirement at the Jurisdiction Society meeting after serving 66 years as a Deaconess.*





*Dr. Mary Vergheze is a pupil of Dr. Ida S. Scudder, founder of the Christian Medical College and Hospital in Vellore, S. India. A paraplegic, she performs intricate operations from a wheelchair and is currently director of Vellore's Rehabilitation Department. Her story is told by Dorothy Clarke Wilson, biographer of "Dr. Ida," in her new book, "Take My Hands," which was published by McGraw-Hill on April 10. Mrs. Wilson is the wife of the Rev. Elwin Wilson of the Maine Conference.*

Dr. H. Otis Young, Associate Publisher, Board of Education of The Methodist Church and ministerial representative from the North Central Jurisdiction to the Commission on Deaconess Work, urged a more concentrated effort to stimulate commitments to Christian service.

Again and again the delegates heard the call of God's Mission and saw those who had answered it. They were the missionaries, the deaconesses, the division staff, the officers, each one citing examples of needs that had been met and telling of those that were crying out to be met.

In honor of the 75th Anniversary of the Deaconess Association a moving pageant was presented by the Philadelphia Deaconess Association showing the history of the movement.

At an impressive service the presidents and treasurers of the twenty conferences making up the North-eastern Jurisdiction Society pledged to contribute \$1,438,260.00, an increase of \$13,110.

In the quiet moments of closing we were akin to all those who seek to know God's Mission and to understand its meaning. Seeking we had found and through faith we understood.

#### Dates to Remember

*April 24* Lynn District Society Annual Meeting

*April 25* Boston District Society Annual Meeting

*April 30* Springfield District Society Annual Meeting

*May 3* United Church Women May Fellowship Day

*May 16* Conference Society Annual Meeting

#### Announce 1963 Ashram

At a meeting of "The Committee of Twelve," the Board of Directors of the New England Ashram which met recently at the Harvard-Epworth Methodist Church at Cambridge, it was announced that Dr. D. Elton Trueblood, famous Quaker theologian and Professor of Philosophy at Earlham College, Richmond, Indiana, would be the guest speaker during the Ashram program this coming summer. Dr. Trueblood will share the key position with Dr. E. Stanley Jones, founder and organizer of the Ashram movement throughout the world. Also on the faculty will be Miss Estelle Carver

of Lasell House in Whitinsville, Massachusetts, who will lead the Bible hour. Miss Carver is in great demand as a Bible teacher and will presently go to Alaska on the invitation of the Bishop of the Episcopal Church for a month of teaching and will later go to Hawaii to conduct a spiritual retreat with the Methodist women of that state.

It was also announced that the Rev. Raymond N. Fedje, senior pastor of the Carter Memorial Methodist Church in Needham, Massachusetts, will be acting director of the program. The Rev. and Mrs. Walter Brown of Foxcroft, Maine, will be in charge of the vacation Bible school.

The New England Ashram this year will meet from June 22-29 at Geneva Point Camp on Lake Winnepesaukee. The Rev. Florence Stevens, minister-at-large of the Wesley Parish of Pawtucket, Rhode Island, is registrar.



*Miss Edith L. Smith, retired 93-year-old New England deaconess, receiving a certificate of appreciation and a 50-year gold service pin from the Rev. Paul A. Stauffer, minister of Wesley Methodist Church, Concord, N. H. At the left is Mrs. W. Harrison Ferris, president of the Woman's Society of Christian Service. Miss Smith became a deaconess in 1902 and retired in 1953.*

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## Methodist Bishop Oxnam Served Church and Nation

Methodist Bishop G. Bromley Oxnam, 71, internationally-known Christian leader, died in White Plains, New York, March 12, following a long illness.

Private rites for the family were conducted March 14. Interment was made in Mt. Auburn Cemetery, Cambridge, Massachusetts. Elected at Amsterdam in 1948 as a member of the first six-man praesidium of the newly-organized World Council of Churches, Bishop Oxnam served world-wide Christianity for six years as he earlier had served the churches of the U. S. during his presidency of the Federal Council of Churches.

Following Bishop Oxnam's ordination in 1916 he became the founder, pastor and director of the Church of All Nations in Los Angeles, at the same time serving as a professor in the University of Southern California. He crossed the country in 1927 to join the faculty of Boston University School of Theology. From here he was chosen in 1928 as president of DePauw University, Greencastle, Indiana. He was elected to the episcopacy in 1936.

The new bishop was assigned to the Omaha Area. At the Uniting Conference in 1939 he was transferred to the Boston Area. Here he stayed until 1944 when he succeeded Bishop Francis J. McConnell in the New York Area.

His last episcopal service (1952-60) was in the Washington (D. C.) Area where he played a leading role in bringing what is now Wesley Theology Seminary from its former home in Westminster, Md., to a new campus in the capital city adjacent to American University.

He is credited also with having had a major part in creating the new School of International Service at American University and for the new buildings of Sibley Hospital. He retired in 1960 to Scarsdale, N. Y., where he and Mrs. Oxnam have been living at 187 Garth Road.

Among the patriotic services for which Bishop Oxnam has received

recognition are: special mediator on the national War Labor Board; member of the Civilian Advisory Committee to Secretary of the Navy; and member of the President's committee on Higher Education.

Bishop Oxnam was official visitor for the Joint Chiefs of Staff to Army and Navy chaplains, Mediterranean Theater of Operations, 1945; was chairman of the Commission to Study Postwar Relief Conditions in Germany under President Truman and was honored by the Greek government with the Cross of the Royal Order of the Phoenix.

Distinguished service to The Methodist Church was given by Bishop Oxnam during twenty years as secretary and one year as president of the Council of Bishops. He was chosen to give the Episcopal Address



*Dwarfing its surroundings, the skeleton of the new Prudential tower rises to its full height of 52 stories as seen from the John Hancock Building observation windows on the 26th floor.*

at the 1948 General Conference. Bishop Oxnam was from 1940-48 president of the Commission on Public Information. More recently he has been president of the Council on World Service and Finance and chairman of the Methodist Commission on Chaplains. Both as presiding officer or member he served the boards of governors and trustees of numerous church-related institutions. Since his presidency of the World Council of Churches, he has been member of its executive and Central committees and has been a vice-president of the National Council of Churches.

Twelve colleges and universities have invited Bishop Oxnam to deliver one of their endowed lectureships. Among these were the Lyman Beecher Lectures on Preaching at Yale.

As author, Bishop Oxnam has published seventeen books and as editor, five. In addition he has written innumerable articles on social international and religious subjects for nationally-circulated magazines.

Born in Sonora, Calif., August 14, 1891, Bishop Oxnam was educated in the University of Southern California (Phi Beta Kappa) and Boston University School of Theology, with graduate courses in Harvard and Massachusetts Institute of Technology. He also studied in the Orient in 1919 and in London in 1921.

More than twenty universities have honored the bishop with their doctorates. Included are Princeton, Northwestern, Yale and both his alma maters—Boston and U.S.C.

Mrs. Oxnam is the former Miss Ruth Fisher of California. They were married August 19, 1914. Their children are Dr. Robert F. Oxnam, president of Drew University, Madison, N. J.; Philip H. Oxnam, Kenwood, Buffalo, N. Y., and Mrs. Robert (Bette Ruth) McCormack, Scarsdale, N. Y. There are eight grandchildren.

The family rites were conducted by the Rev. Dr. J. Edward Carothers of White Plains, N. Y., and the Rev. Douglas F. Verdin, Hartsdale, N. Y., pastor.

A memorial service for the bishop was held at 2 P. M., Monday, March 25, at Christ Church, Methodist, Park Avenue at 60th Street, New York City.

(Concluded on page 24)



# Area News

## Plan Aldersgate Observance In Dover, N. H.

The southern district of the New Hampshire Conference will conduct their Aldersgate Celebration at St. John's Church in Dover, April 21 at 7.30 P. M. The combined Seacoast choir with a chorus of about 75 singers will chant the *De Profundis* which was heard by John Wesley at St. Paul's Cathedral on the day of his Heartwarming.

The leader of the choir will be the Rev. Stanley M. Sprague of the First Methodist Church, Portsmouth, N. H. The Charles Wesley Aldersgate hymn printed in the February issue of ZIONS HERALD will also be sung. Dr. Harold Roy Brennan, of Rockville Center, L. I., will be the preacher.

## Hospital and Homes Workshops in Maine

The Maine Conference Board of Hospitals and Homes is arranging a weekend series of District Workshops, for Hospitals and Homes Stewards, to which pastors and other interested persons are invited.

The Rev. D. Coyd Taggart, Director of Cultivation for the General Board of Hospitals and Homes, will be the principal speaker, providing training for their task to local church stewards.

A brief presentation by a representative of the Maine Conference Board of Hospitals and Homes will be made of the Board's plan to seek the approval of the Conference, at the next session, for the establishment of a retirement home in Maine, when funds permit. The plan calls for the appointment, at the next session, of a full-time promotional agent and a board of trustees.

The final half-hour will be devoted to a buzz session and a question period. Helpful literature will be available also. Brief devotions will be conducted by the pastors of the entertaining churches.

The schedule for the workshops is as follows: Portland District, Sat., May 4, 1.30-3.30 P. M., Thornton Heights Church, South Portland; Augusta District, Sun., May 5, 3.00-5.00 P. M., Readfield Corner Parish House; Bangor District, Mon., May 6, 1.30-3.30 P. M., Stillwater Church.



*The incoming and outgoing chairmen of the Department of Public Relations of the Massachusetts Council of Churches shake hands at the annual meeting at St. Paul's Cathedral, Boston, on March 15. Left to right: Prof. Wilfred P. deMille of the Boston University School of Public Relations and Communications, the new chairman; and the Rev. John David Erb of Malden, the outgoing chairman.*

## Missionary Named Seminary Dean

The Trustees of Union Theological Seminary near Manila in the Philippines have elected the Rev. Gerald H. Anderson, a Methodist missionary, as the academic dean of the seminary. Dr. Benjamin I. Guansing, Filipino Methodist president of the institution, installed Dr. Anderson at the 50th commencement program on March 23.

Before going to the Philippines in 1960, Dr. Anderson served as associate minister of Trinity Union Methodist Church in Providence, Rhode Island. A former Fulbright Scholar, he has studied at the Universities of Marburg, Geneva, and Edinburgh, completing his Ph.D., at Boston University. In addition to his new duties as dean, Dr. Anderson will continue as professor of church history and ecumenics at the seminary.

## 1963 Conference Dates

Here are the dates and places of the 1963 Annual Conference sessions for the Boston Area: New Hampshire, Wesley Church, Concord, May 1-5. Maine, Rockland, May 22-26. New England, Wesley Church, Worcester, June 5-9. New England Southern, Connecticut College for Women, New London, Conn., June 19-23. Bishop Mathews will preside at these.



*Boston Area delegation at national adult school on "Moral Man and Moral Society," sponsored by the General Board of Christian Social Concerns, in Chicago, Feb. 25-Mar. 1. Left to right: Dr. Paul Deats, Boston University, main speaker; Mrs. Emil Hartl, Boston, member of Department of Christian Social Relations, WDCS; the Rev. Emerson Smith, director of economic affairs of the Division of Human Relations and Economic Affairs of the General Board of Christian Social Concerns; and the Rev. Dale White, director of program, Division of Temperance and General Welfare, General Board of Christian Social Concerns.*

## New England Conference Methodists to Attend Town And Country Conference

New England Conference delegates to the Fifth Quadrennial National Town and Country to be held at the Methodist Conference on Church in University of Minnesota, Minneapolis, Minn., July 9-12, are looking forward to participating in the exceptionally fine program which has been arranged.

Delegates elected at the last annual conference include: Bishop James K. Mathews; Dr. Leslie Johnson, superintendent of the Worcester district; Alford Peckham, chairman of the conference commission; Horatio Robbins; Fern Scribner, representing the board of education; Dr. Ralph Mirse, representing the board of missions; Dr. Wayne Artis, teacher of town and country work; Carlton Winslow, representing rural laymen; Warren Carberg, church press; Mrs. Charles C. McPherson, or someone named to represent the W.S.C.S.; the Rev. C. Malcolm Kier, the board of evangelism; and the Rev. William D. Hudson, executive secretary of the conference commission.

## Old "Zions Herald" Tells of Major Andre's Exhumation

We have received an old ZIONS HERALD dated Feb. 17, 1841, from Mrs. Jennie Price White of 75 Court St., Machias, Me. It belonged to her father, the late Rev. Jacob W. Price.

Now 82 years old, Mrs. White said she was "brought up on ZIONS HERALD." One of the articles that intrigued the reader was one on the "exhumation of Andre," British officer executed as a spy during the Revolutionary War, and in 1833 exhumed and sent back to England for reburial in Westminster Abbey.

The writer said: "With great care the broken lid was removed, and there to our view lay the bones of the brave Andre, in perfect order. I, among others, for the first time discovered that he had been a small man; this observation I made from the skeleton which was confirmed by some then present. The roots of a small peach tree had completely surrounded the skull like a net.

"At this scene a new and painful question arose. The order at Andre's execution was that he should be buried in his regimentals; but rumors



*ASIAN FESTIVAL TEA at Wellesley Church. . . . Many turned out in costume for the final program of this year's mission study on "The Rim of East Asia," at Christ Church, Methodist. Mrs. Harry Haley holds a doll souvenir of the Far East for Mrs. Robert C. Case and daughter, Karen Ann, to see. Matilda Embree looks on.*

were not wanting that he had been stripped before he was consigned to his wild grave.

"After a minute examination of the dust of the coffin, there was no metal to be found, although the string of leather that had tied the unfortunate soldier's hair was perfect. How far these facts accord with the rumors adverted to, others may judge, but it is useful that all these facts should be brought to light, as it may reasonably be inferred that if stripped, by those who permitted this outrage, or knew of it, had no idea that the unfeeling act they then performed, would be blazoned to the world near half a century after the event.

"Having placed the remains in a sarcophagus, it was borne amidst the silent and unbought regret of the assemblage and deposited in the worthy pastor's house, with the intention of removing it to his Majesty's packet on Tuesday morning."

## "Zions Herald" Dinner Date

Better write down Nov. 25 in your date book.

On that night, starting at 6.30 P. M., the ZIONS HERALD 140th Anniversary Dinner will be held at the Boston University student union with Bishop James K. Mathews as the speaker.

The committee in charge of the dinner is: James Fraggos, New England Conference lay leader, chairman; Mason Hartman, vice-chairman of the lay activities board; Henry C. Young; Henry W. Webster, president of the Boston Wesleyan Association; and Warren C. Carberg, editor of ZIONS HERALD.

*The "ZIONS HERALD" Bundle Plan is designed for churches and groups that wish to save money while enjoying the best way of keeping up with Methodism in New England.*

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# Methodist Churches In Fall River

## Become One Voice In City Parish

by MARILYN G. MAXWELL

The five Methodist churches of Fall River, Massachusetts, are not yet bound together by an acronym (SEMP, FORCE), or are they officially woven into one parish; but together they are creating an atmosphere of creative unity and are thrusting into the city as one voice.

Physically dissimilar, Union Methodist stands on a hill in the Highlands, a cathedral-like structure of stone; Park United Methodist is nestled in that narrow band of valley between the Highlands and the Taunton River; Brayton Methodist presents a newly-painted dignity to the "tenemented" streets of the "Globe" section; Quarry Street Methodist is only a few yards away from the "Flint" section and not far from the sites of several abandoned mills; while North Methodist, a small country-type church sits on the city outskirts, less than a mile from Route 24.

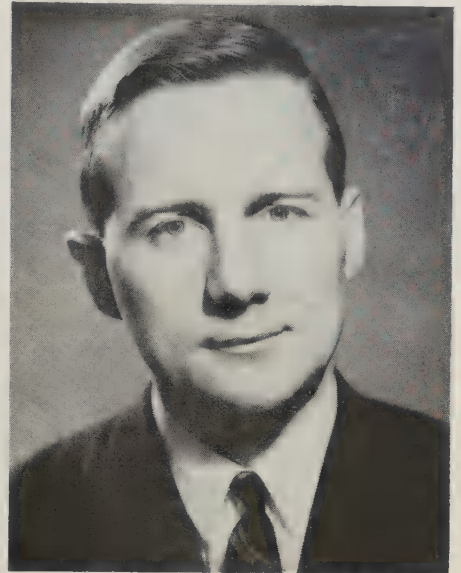
The sociological and statistical implications of the Fall River problem are as many as the closed-down mills in the "Scholarship City," but, in short, the Methodists of Fall River feel that, despite the familiar rush to the suburbs and exurbs (Somerset, Swansea, Westport, and Tiverton, R. I.), the Christian witness in this city of memories can be rich and resurgent when committed men, women, and youth of five churches work together.

The teenagers especially think it's "great" to have the largest M.Y.F. around. Not only do both the United Senior and Junior M.Y.F.'s "win gold stars" for attendance at weekly meetings and for representation at other functions, but quality meets or even surpasses quantity. The Rev. David A. Hollenbeck, pastor of Brayton, New Bedford District Director of Youth Work, and Director of Camp

Aldersgate's Officers' Training School, has in the past few years, with lay and clergy help, built a top-notch United Senior Methodist Youth Fellowship, sensitive to a program of infinite variety.

Often inching into new program frontiers, the M.Y.F. this past winter spent three Sunday afternoons and evenings in a "Preparation for Christian Marriage series." Principal instructor for the course based on Dr. Evelyn Millis Duvall's book, *The Facts of Life and Love for Teenagers*, was the Rev. George Larson of Jewett City, Connecticut, recently returned from the Northeastern Jurisdictional School in Sex Education held at Lycoming College. A unique feature of the series was the provision of special programs for the parents of the youth involved.

Other programs, prepared at weekly meetings of program area committees, run the gamut from a walking tour of Boston's South End



*The Rev. Donald J. Clark, pastor of the First Methodist Church in Pawtucket, R. I., has been appointed by Bishop James J. Mathews as director of the Methodist Conference Center Rolling Ridge, at North Andover, Mass.*

Methodist Parish to a drama reading to a recent talk on mental health by a local physician. The committees (witness, faith, citizenship, fellowship, and outreach) rotate the preparation of the weekly programs.

The youth take neither quality nor quantity for granted. Periodical council meetings check on quality. The M.Y.F.'ers themselves work at quantity. For example they design-

(Continued on page 14)

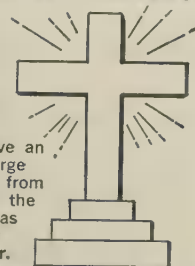
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## i Bienvenidos !

### Three Methodist Churches Sponsor Cuban Refugee Families

Two families of Cuban refugees who arrived in Boston, Feb. 20, were adopted by three New England Conference Methodist churches when they landed here to start a new life.

They were in a group of 72 brought here by Church World Service and allied organizations.

Many of them saw their first snow when the plane settled on the runway. The kids made snowballs and threw them at their playmates.

Because the plane arrived 45 minutes early few of the sponsors were on hand to greet them and many of them had a few minutes of despair. But this passed quickly when they arrived and identified their own people.

The Rev. Willis P. Miller, pastor of Atlantic Methodist Church, arrived with Donald W. Nogueira, chairman of the Cuban Refugee Committee, and Irving M. Barrows, chairman of the Commission on Finance.

Bound for Quincy were Mr. and Mrs. Eliseo Cabrera and their three children: Eliseo, Amparo, and eight-months-old Nancy.

Their relatives were among the first Methodists in Cuba. They were housed in an apartment at 393 Granite St., Quincy. Mr. Cabrera has gone to college in the United States and speaks English. He is trying to find a job at his regular job as pharmaceutical salesman.

The second family was that of Mrs. Olga Ortiz and her two children, Maria and Ricardo. They were met by the Rev. Derek Brown of the Allston Church, and taken to their Harvard Avenue apartment.

Assisting in their support is the Brighton, Oak Square Church, the Rev. D. Fay Zinn, pastor.

On the first Sunday after their arrival the Atlantic Church members showered their Cuban brothers with canned goods, enough for a three-months' supply.



*Cuban family adopted by Atlantic Methodist Church, Quincy, Mass. Rear, left to right: Harold J. MacCuish, lay leader; the Rev. Willis P. Miller, pastor; Irving M. Barrows, chairman of the Commission on Finance; Donald W. Nogueira, chairman of the Cuban Refugee Committee and Franklin C. Jonathan of the Boston University School of Theology. Front, left to right: Mrs. James Morrison, president of the W.S.C.S.; Mr. and Mrs. Eliseo Cabrera and their infant daughter, Nancy, and their two small children, Amparo and Eliseo.*



*Mrs. Olga Ortiz, front, is shown getting off plane at Logan Airport, Boston, after a flight from Miami. She and her two children are being sponsored in this country by the Allston and Oak Square Methodist Churches. Her husband is still in Cuba.*

### FALL RIVER CHURCHES

(Continued from previous page)  
nated January as "Christian Witness Month" and in groups of two and three called on prospective members with rewarding results.

Never a static group, the United M.Y.F. (which last year earned over \$500 for a camping trek to the Adirondacks) will this year, contingent upon the acceptance of their application, pool the receipts of their money-making projects to sponsor an international Christian Youth Exchange Student.

Boasting an adult district director, three section officers (New Bedford District is divided into Cape and Middleboro sections for youth work) and a conference treasurer, the United M.Y.F. is understandably very well-represented at various connectional meetings. Eleven attended Officers' Training School last August—this contact pumps a constant stream of new ideas into the Fall River group.

Preparing a sizeable group of Junior High M.Y.F.'ers for the vigorous and variegated senior activities are two lay couples who call upon the Rev. Richard H. Maxwell, serving the yoked charge of Park United and North, and the Rev. Robert Bryant, pastor of Quarry Street, as resource advisers. The Rev. C. Homer Ginns,

(Concluded on page 24)



## Higher Call

Mrs. Flora I. (Whittemore) Brewer, 81, of Shrewsbury, Mass., an active member of Wesley Methodist Church in Worcester, died March 6 after an illness.

She was the wife of Howard D. Brewer, president of Brewer & Co., drug manufacturers, and a member of the Boston Wesleyan Association.

They observed their golden wedding anniversary in June, 1955. Born in Worcester, she was the daughter of the late Arthur and Louise (Huntley) Whittemore. They had lived in Shrewsbury for many years.

A gracious hostess, she and Mr. Brewer had entertained thousands at the Brewer mansion. At Wesley church she had taught high school seniors in church school for many years. She was a life member of the Worcester Woman's Club, the Worcester Chapter, National Cathedral Association, Friends of Deaconess Hospital, Girls' Welfare Society, Home for Blind Association, the Home Club and Boston University Women's Council.

Besides her husband she leaves a son, Edwin A. Brewer of Shrewsbury; two brothers, Ernest A. Whittemore of Paxton and Stanley G. Whittemore of Somersworth, N. H.; and five grandchildren.

A large number of people attended her funeral on Friday, March 8, at Wesley Church. Dr. James R.



*Dr. James R. Uhlinger delivers the eulogy at funeral services for Mrs. Howard D. Brewer at Wesley Methodist Church, March 8.*

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Uhlinger, pastor, paid a tribute to Mrs. Brewer for her "full, free life devoted to the needs of other people."

Thousands of people visited the home where she presided, Dr. Uhlinger said, and "where everyone was made to feel at home." "She was among us as one who serves and her lovely life continued until her last conscious moments."

The Rev. Donald W. Anderson, assistant minister, read the scriptures. Burial was in Woodland Dell Cemetery in Wilbraham.

• • •

Russell W. Bray, 71, of 24 Came Ave., Haverhill, a retired court officer in the House of Representatives, died at his home, March 3. He was a member of Grace Methodist Church, Sagahew Lodge, A.F. & A.M., and he was one of the founders of the Haverhill Square and Compass Club. He leaves a wife, Ellen O. (Martin); a son, Russell M. of Plaistow, N. H., and a daughter, Mrs. Donald H. Brown of Lancaster, Pa.

Pat Beaird, 63, executive vice-president of the Methodist Publishing House, died of pneumonia March 17 in a Nashville, Tenn., hospital, Headquarters of the Publishing House are in Nashville. Mr. Beaird had been in the Methodist book publishing business for more than 40 years.

He joined the publishing house staff in 1922. In 1924, he was given responsibility for developing a book publishing program under the name of Cokesbury Press. In 1940, he was named director of the house's publishing division. He became executive vice-president in 1956.

While serving in executive positions with the publishing house, Mr. Beaird provided leadership and guidance in the development and publication of *The Interpreter's Bible*, which has been called Christendom's most comprehensive Bible commentary.

He was a founder and the first president of the Protestant Church-Owned Publishers' Association. He was a past president of the publishers' section, Division of Christian Education, National Council of Churches, and he held many other offices.

A native of Tyler, Texas, Mr. Beaird was a graduate of Southern Methodist University, Dallas, where he was a member of the school's first freshman class. In 1960, S.M.U. gave him its annual Distinguished Alumnus Award.

In 1959, McKendree College, Lebanon, Ill., presented him an honorary Doctor of Literature degree.

He was a member of West End Methodist Church, Nashville. Funeral services were scheduled for March 19 at that church, with burial at Woodlawn Memorial Park, Nashville.

Survivors include his wife; a daughter, Mrs. Richard M. Kinney, West Point, N. Y.; two grandchildren; and a sister, Miss Marjorie Beaird, San Antonio, Texas.

**HUSBAND AND WIFE** now teaching college business administration and high school economics and English desire Summer work in teaching or in retail store, property or food management. Experienced in each field. Could become permanent. Résumé on request. Address ZIONS HERALD, Box 16.

# The Laymen Speak

## 31 Lay Speakers Get Certificates

Culminating five weeks of training, thirty-one participants in a lay speakers' training session received their certificates at the Newton Centre Methodist Church on Sunday, March 31 at 3 P. M.

Laymen and clergymen of the Boston district participated in these sessions under the general direction of James Fraggos, New England conference lay leader. His goal is to organize a pool of trained Methodist laymen for service in churches where there is a lack of trained lay personnel.

In direct charge of the training program is Adam Green of Watertown, district director of lay speaking. Speakers who have assisted in the course are the Rev. Lawrence A. Larson of Dorchester; the Rev. John E. Barclay, pastor of the Church of All Nations; Robert W. Brown of Lynn, Conference Secretary of Stewardship; Alfred Cook, Watertown; the Rev. Wilbur C. Ziegler, Milton; the Rev. Daniel C. Whitsett, Cambridge; the Rev. Guy H. Wayne, district superintendent of the Boston district; Dr. Don Weikert, Boston; Mason N. Hartman, Needham; and Ernest McKenzie of Waltham.

## News of Lynn District

Through the organization of Methodist Men in the churches of the Lynn District, many are finding that they have a place in the church and that their talent and time is needed. At present thirty-five churches have active chartered groups and several other groups are in the process of organizing.

Some of the groups are involved in every member campaigns, visitation programs, promotion of racial and cultural understanding and exchange, support of radio ministry, "The Best of Living," and "The Methodist Minute Men."

The Methodist Men of the Hamilton church with President Roger Humphrey and the Peabody church with President William Elsea are taking responsibility for a share of the duties of a sexton by working out a time and work schedule and donating their services.

The building projects throughout the district have been benefited in great measure by the dedicated work of Methodist Men.

An increase in attendance of 100% is noted in the Methodist Men of the First Methodist Church, Lynn. Mr. Vernon Hardy is the president and each month the supper meeting is followed by a brief business session and a thought-provoking program that gives time for questions and discussion. At a recent meeting a panel composed of clergy from the Presbyterian, Episcopal, and Congregational Churches discussed the ecumenical movement.

The Methodist Men of the Lexington Methodist Church with President Stanley Johansen will have a greater understanding of brotherhood as each year committees work on and present programs that are inter-racial and inter-cultural.

During these next weeks every effort will be exerted to encourage the men to attend the Eleventh Annual Boston Area Laymen's Assembly to be held at Plymouth State Teachers' College, Plymouth, New Hampshire, June 14, 15, 16. This is an excellent opportunity to gain knowledge and understanding of the work that must be done. It is also a time for re-dedication.

## Augusta District Notes

When Robert Carson, Lay Leader from the New Jersey Conference, spoke at the September Men's Rally at Green Street Church, Augusta, Me., he stressed rotation as a source of leadership supply. Soon after, the Rev. Edward F. Allen, Augusta district superintendent, met with the District Board of Lay Activities which made plans to follow the six sub-district groupings of the Methodist Youth Fellowship and appoint an Associate Lay Leader for each sub-district as follows:

Medomak Valley sub-District

Walter E. Upham, District Lay Leader

Lower Kennebec sub-District

Frank Bailey, Associate Lay Leader

Upper Kennebec sub-District

William Lawry, Associate Lay Leader

Sebasticook sub-District

LeRoy Shaw, Associate Lay Leader



*Edmund W. Hadley of Arlington, prominent Methodist layman, has been elected general chairman of the 13th annual Greater Boston Protestant Laymen's Communion Breakfast to be held Sunday, May 19, at the Boston Arena for 3,000 men. Services of Holy Communion will be held in five Copley Square churches previous to the Arena program. The event is sponsored by several Protestant laymen's groups.*

Knox-Lincoln sub-District

James A. Jeffries, Associate Lay Leader

Sandy River sub-District

Gordon Clifford, Associate Lay Leader

These six men have been attending Quarterly Conference with the District Superintendent to promote the Stewardship Program, the Lay Speaking Program, and to emphasize the attendance of the Lay Delegate from each charge to Annual Conference, which will be held in Rockland, Maine, May 22-26.

Simultaneous Lay Speaking Training Schools are to be held for five successive Mondays starting April 22.

The Rev. Aubrey Burbank will conduct the School at Centenary Methodist Church, Skowhegan, and the Rev. Blake Ellis of the Brunswick Methodist Church will conduct the school at Waldoboro Village Methodist Church.

Dr. Oliver W. Bell is the Conference Director of Stewardship Visitation and is underwritten by the Board of Lay Activities. The work of Methodist Men is one of the growth on the Augusta District.



# Rockport Windows Dedicated

Three former pastors and a large congregation of people attended a special service on Sunday, March 10, at the Rockport Methodist Church, commemorating the dedication of the memorial windows.

The windows were purchased with gifts from 113 persons of whom 52 were members of the church.

Dedication of the windows was part of the 125th anniversary exercises. The stained glass window project has been underway since 1949. The Rev. Haldean S. Lindsey, pastor, was in charge of the service.

Other former pastors who assisted included: the Rev. Richard B. Skobe of Dorchester; the Rev. Robert K. Jones, Jr., of Cochituate; and the Rev. Robert C. Mezoff of Arlington.

In 1948 when the aged pipe organ became worn out, a new electric Wurlitzer electric organ was installed. The old organ with its array of pipes and curtains was torn out exposing to view the two ugly windows behind the pulpit, one of which, in former times, provided light for generations of youthful organ pumpers.

Two former boy organ pumpers, who had become successful businessmen, were contacted. Each of them donated a small stained glass window in memory of their loved ones.

They were the late Robert N. Parker, deceased, and Albert N. Murray, now living in Florida.

The stained glass windows, at the entrance of the church, dedicated March 10, have as their central figures, Christ with a lamb in his arms, St. Matthew, St. Mark, and St. John.

The memorials were presented to the church by Mrs. Alexander K. Marr and were accepted by George P. Marr, on behalf of the board of trustees.



*The Rev. Fred Holmberg, pastor of Christ Church (Methodist-Congregational) of Kennebunk, Me., (right), working to rebuild the new house for the family of Mr. and Mrs. Ralph Brown, destroyed by fire January 26. The Rev. Robert Cumler, co-pastor, who shared the work of rebuilding the church did not appear in this picture. See story in March "Zions Herald."*

## Africa Missionary Honored by University

A New England Methodist minister now living in Florida, who retired in 1962 after 39 years of missionary service in Mozambique, has been

awarded an "Alumni Citation of Honor" by Boston University.

The honor was bestowed on the Rev. Julian S. Rea, March 12, at a special chapel service of the School of Theology. The citation was presented to Mr. Rea by the Rev. Dr. Walter G. Muelder, dean of the School of Theology, and was signed by Dr. Muelder, the Rev. Dr. Harold C. Case, president of Boston University, and Dr. Judson R. Butler, vice-president for academic affairs.

Born in East Weymouth, Mass., and reared in New England, Mr. Rea now lives in retirement in Pine Hills, Fla. He was graduated from the Boston University School of Theology in 1924.

Mr. Rea was at Boston University as a part of a team from the Methodist Board of Missions visiting the School of Theology. Similar mission teams visit each Methodist seminary annually to interpret the Methodist missionary program. Mr. Rea addressed the faculty of the School of Theology.

The citation to Mr. Rea said: "You have for 39 years rendered distinguished service to the church in Mozambique, Africa, as a minister of the Word and the soil. You have been a persuasive exponent of the personal and social implications of the Christian Gospel among the Xitswa-speaking people. You have guided the expansion of the church from the coast to the inland. . . ."

(Concluded on page 21)

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## Evangelical United Brethren and Methodist Churches Progress Toward Union

Members of the Commission on Church Union of the Evangelical United Brethren Church and The Methodist Church are agreed there are no insurmountable obstacles to the union of these denominations.

This consensus, reached in a joint meeting of the two commissions in Cleveland, Ohio, March 18, was based on the work of twenty study committees of the joint commission.

According to EUB Bishop Reuben H. Mueller of Indianapolis, Ind., and Methodist Bishop Glenn R. Phillips of Denver, Colo., the co-chairmen of the joint commission, the study committees which had completed their studies of the issues involved in the proposed union were dissolved by action of the joint commission and five new committees were authorized to begin development of a plan which could become the basis of union of the two churches.

The new committees are Confession of Faith and Ritual; Ministry; Ec-

clesiastical Program and Organization; Relations Outside the U. S. A. and Institutions and Property.

These new committees met for organization and preparatory work immediately following adjournment of the joint commission session and are expected to make their initial reports to the next joint commission meeting in Nashville, Tenn., September 19-20. Present plans call for the development of a statement of principles for a plan and basis of union by the time of the 1964 General Conference of The Methodist Church which meets in Pittsburgh, Pa., next April 26.

Pending favorable action by that body the joint commission will proceed to develop a complete plan and basis of union which would be submitted to the General Conference of the EUB Church in October, 1966.

If the EUB General Conference approves the proposal, the proposed plan and basis of union would be submitted to the annual conferences of both denominations during 1967.

If action by the annual conferences to the proposal is approved by the necessary majorities, the proposal then comes before the Methodist General Conference of 1968 for ac-

tion. It is anticipated that a specially-called session of the EUB General Conference at the time of the 1968 Methodist General Conference could become the Uniting Conference for the two denominations.

In other action at the Cleveland meeting the joint commission voted to put into practice a general guide for the cultivation of mutual acquaintanceship and understanding between the two denominations. Recommendations of the guide will include official exchanges of representatives at the denominations' General Conferences, at meetings of bishops, general boards, general denominational meetings, annual conference sessions, meetings of conference and district superintendents, meetings of administrators and trustees of institutions, meetings on local church levels and pulpit exchanges.

Delegated to the executive committee of the joint commission for study and recommendations were matters of special interest; such as, the name of the united church, representation on boards and agencies, tenure of bishops, methods of designating conference superintendents and review of forms of administration.

Bishops of the EUB Church are elected for four-year terms, subject to re-election at succeeding General Conferences. Methodist bishops are elected for life tenure by Jurisdictional (regional) Conferences.

"Conference superintendents" of annual conferences of the EUB Church are elected by annual conferences for four-year terms but may be limited by the conferences to two consecutive terms. Their counterparts, Methodist district superintendents, are named annually by the presiding bishop of the annual conference. District superintendents may serve for no more than six years in any nine-year period.

Bishop Mueller reported to the joint commission on a recent visit to Germany where union conversations are being held by EUB's and Methodists. Secretaries to the joint commission are Bishop J. Gordon Howard of Pittsburgh, Pa., and Charles C. Parlin of Englewood, N. J.



*The Thomas W. Ark family has been named as "the family of the year," by the First Methodist Church of Woonsocket, R. I. Left to right, front: Mrs. Ark and her husband Thomas Ark being congratulated by the pastor, the Rev. Dale W. Baker. Rear, left to right: Michael, 12; Joy, 14 and Thomas, Jr., 13.*



# BRIEF NOTES

- The Rev. Thomas D. Brennan, a student at the Boston University School of Theology, has joined the staff of the College Avenue Methodist Church, West Somerville, as assistant minister. His primary responsibilities will be to teach in the church school, counsel the young, and visit in the parish two days a week. Both he and his wife, Judith Johnson Brennan, hail from St. Paul, Minn. The Rev. Ronald W. Ober is pastor.
- The Rev. Raymond E. Spears, pastor of the Glendale Methodist Church, Everett, has been elected president of the Everett Ministers' Association.
- Methodist churches in the Boston Area contributed a total of \$10,831.56 for Alaska University in the special offering Jan. 13, according to Dr. Ralph T. Mirse, executive secretary of the New England Conference Board of Missions. Total contributions by conferences were: New England Conference, \$5,675.60; New England Southern Conference, \$2,729.17; Maine Conference, \$1,720.48, and New Hampshire Conference, \$716.31.
- The Rev. Stanley M. Sprague, president of the Portsmouth Area Council of Churches, presented a series of Community Lenten Forum services in various Portsmouth churches. Speakers were: March 19, the Rev. Daniel Whitsett, pastor of Harvard Epworth Methodist Church, Cambridge, at St. John's Episcopal Church. March 26: Dr. Richard Dewey, head of the Sociology Department, University of New Hampshire, Unitarian-Universalist Church, and April 2, the Rev. Bradford Young, rector of Grace Episcopal Church, Manchester, N. H., at the North Church parish house.
- The Rev. Francis W. Brett was honored by the parishioners of St. John's Methodist Church, Watertown, on his 85th birthday, recently. At the close of the morning service at which he always gives the benediction, the congregation greeted him and Mrs. Brett in Fellowship Hall. Franklin Harris read a tribute written by Miss E. Louise Richardson, and Dr. Edson G. Waterhouse, the pastor, spoke of the many contributions which the Rev. and Mrs. Brett are making to the various church activities. He presented him

- with Bishop Welch's new book. Flowers were presented to Mrs. Brett and the reception ended with a coffee hour. The monthly church paper, *The Chimes*, was dedicated to Mr. Brett and he was named St. John's "Man of the Hour."
- The Rev. Stanley M. Sprague, pastor of the First Methodist Church, Portsmouth, N. H., has announced that on April 27-28 the church will observe the fifth anniversary of the consecration of the new parish house, the 50th anniversary of the dedication of the present church; and the 155th anniversary of the organization of the society. On Sunday morning, April 28, there will be a dramatization in the church school with a portrayal of Jesse Lee, the first preacher in the area, and other stages of historical development. The Rev. J. Norman Barrett will be the preacher at the Sunday worship service.
  - The 140th Anniversary ZIONS HERALD dinner will be held November 25, 1963, at the George Sherman Student Union of Boston University, starting at 6.30 P. M. Details of the program will be announced later.
  - The West Virginia Wesleyan College Choir presented a concert at First Methodist Church, Manchester, N. H., on March 18.
  - A Worcester District Hymn Sing will be held on Aldersgate Sunday, May 19, 7.30 P. M., at First Methodist Church, Fitchburg. The Rev. Lawrence O'Brien, Maynard, will direct the choir and the Rev. Blaine Taylor, Sudbury, will read excerpts from Wesley's life.
  - The Rev. Morrill O. Martin, Providence district superintendent, was in Evanston, Ill., in mid-March for two meetings. He attended the semi-annual meeting of the General Board of Pensions, of which he is a member, and he was one of a dozen leaders from across the nation invited by the Board of Pensions to attend a two-day consultation with board staff members on March 19-20.
  - Voluntary military service contributes to a higher "sense of patriot-

- ism" than does the draft, a Methodist minister declared to the House Armed Services Committee in Washington, D. C., March 1. The Rev. Dr. Robert H. Hamill, dean of the chapel at Boston University, testified in opposition to HR 2438 which would extend for four years the induction provisions of the Universal Military Training and Service Act. He represented the Division of Peace and World Order of the Board of Christian Social Concerns.
- ## Historical Society Has Annual Meeting
- The annual meeting of the New England Conference Historical Society was held Jan. 31 at Greenwood Memorial Methodist Church, Dorchester, Mass. The Rev. John D. Erb, vice-president, presided in absence of the president, the Rev. Ernest R. Case, who was ill.
- The library committee reported the satisfactory progress of cataloguing work at the Society Library at the Boston University School of Theology. The Rev. Charles Pedersen, Society Librarian, said that the cataloguing is moving forward at a rate of about 800 volumes per year. It was announced by the committee that they hoped to publish an annual newsletter concerning the work of the Society.
- There are now two slide lectures on Methodist history available to local churches: "Highlights of New England Methodism," by the late J. Rex Shepler, and "Early American Methodism," by the Rev. Guy Smeltzer. Those interested are invited to contact the Rev. Charles Pedersen, 745 Commonwealth Ave., Boston 15, Mass.
- Officers elected for the year: president, the Rev. Ernest R. Case; vice-president, the Rev. John D. Erb; secretary, the Rev. John Ambler; treasurer, the Rev. Francis J. Mazzeo; historiographer, the Rev. Harry P. Folger; librarian and executive secretary, the Rev. Charles Pedersen. Committee Chairmen include: library, the Rev. John Ambler; finance, the Rev. Wesley J. Vesey; membership, the Rev. Ronald W. Ober; program, the Rev. Ernest R. Case; and nominations, the Rev. Donald Freeman.
- The Society voted to sponsor a tour of Old Sturbridge Village on Saturday afternoon of Conference week and to sponsor one of the Conference meals.

Aldersgate Year

1963

## Methodist Center Plans Move Ahead

Construction of a \$4,000,000 headquarters, the first building in the new Methodist center in Washington, D. C., gained two steps toward final approval recently. Two hurdles still remain, but hope was expressed that ground might be broken this spring.

The Board of Christian Social Concerns unanimously authorized its Division of Temperance and General Welfare to complete plans and to contract for the building, and approved plans for financing of more than \$4,000,000 if necessary.

Then the Methodist Corporation, which controls the center site in Northwest Washington, approved the general plan for the building and authorized the division to proceed, subject to final clearance of plans.

The big steps still to be taken are amendment of zoning of the 16-acre site by the District of Columbia to allow an office building in a residential zone, and the approval of the Methodist Co-ordinating Council.

The building, primarily for a Methodist headquarters, would go on a 4½-acre site owned by the division within the total 16-acre center. It would be adjacent to the Methodist-related American University, Wesley Theological Seminary, Sibley Memorial Hospital and Metropolitan Memorial Methodist Church.

An auditorium and other buildings, whose use has not been determined, are expected to rise later in the center.

Present plans, as developed by A. Hensel Fink, Philadelphia architect, call for an eight-story administration building with 125,000 square feet of usable floor space. Actual construction cost is estimated at some \$3,000,000, according to Roger Burgess, division executive. The project will be self-liquidating.

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The headquarters is expected to house Methodist national and area offices now in the Methodist Building on Capitol Hill, with rental space available for offices of other denominations and inter-church agencies. The present building probably will be sold or leased to the federal government eventually, said Bishop John Wesley Lord, president of both the corporation and the division, since there have been indications the government will want the property.

The corporation learned that, as a result of requests made several months ago, thirty Methodist annual confer-

ences have pledged more than \$494,000 to pay for the new property, which costs some \$1,500,000. The conferences already have paid over \$58,000, which was used to reduce mortgages. The 1960 General Conference approved \$96,000 yearly to pay interest and taxes, but not principal.

The corporation voted to ask the 1964 General Conference to provide for liquidation of the debt (expected to approximate a half-million dollars) during the following quadrennium and to provide funds for an architect and others needed to develop the center.



Presidents of the World Council of Churches, elected at the New Delhi assembly, are, from the left: Sir Francis Ibiom of Nigeria; Dr. Martin Niemoeller of Germany; Archbishop Iakovos of North and South America; Dr. Michael Ramsey, Archbishop of Canterbury; Dr. David Moses of India; and Charles Parlin of the United States.

—WCC photo



# Unit Plans Protest Rally

A mass "public education rally" protesting the use of public funds for private schools will be held on April 22 in Boston's New England Life Hall, it was announced recently.

Sponsored by the nation-wide group, Protestant and Other Americans United for Separation of Church and State (POAU), the public rally will begin at 8 P. M. with a keynote address by POAU Director, Dr. Glenn L. Archer of Washington, D. C. The title of his address: "What Price Parochial Schools?"

Special attention in the rally is planned on discussion of the Boston public school support problem, according to Rally Planning Committee Chairman, the Rev. Harold O. J. Brown, Assistant Minister at Boston's Park Street Church. Mr. Brown states, "The rally will explore the full dangers of the current proposals for public money aid of Boston's private and parochial schools."

"In our view, the more citizens who know the facts in this area, the more there will be who wish to join us. Truth is our strongest ally," he declared.

Mr. Brown estimates that more than 500 residents of this area will attend.

A special "Committee of Thirty" composed of leading citizens and prominent clergy from the Greater Boston area are in charge of the POAU Rally Planning.

Included in the Committee are: the Rev. S. A. Yakush, Public Relations Secretary of the Southern New England Conference of Seventh Day Adventists; the Rev. Theodore A. Webb, Executive Secretary, Mass. Bay District, Unitarian Universalist Association; the Rev. Willis J. Miller, pastor, Atlantic Methodist Church, Quincy; and the Rev. Paul W. Brauer, pastor, First Lutheran Church, Boston.

Also included in the Planning Committee: Mrs. Harold C. Cramer, Newton Centre, Mrs. Richard F. Koch, Cambridge, Mrs. Raymond E. Spears, Boston, member Board of Directors of Morgan Memorial.



*Dr. Ralph Stoody of New York City, general secretary of the Methodist Commission on Public Relations and Methodist Information, speaking at the annual meeting of the department of public relations of the Massachusetts Council of Churches, at St. Paul's Cathedral on March 15.*

## MR. REA

(Concluded from page 17)  
Mr. Rea, who has been called a "one-man mission station," did agricultural, evangelistic, educational and administrative work in Mozambique from 1925 to 1962. On arrival in Africa, he was assigned to the large Methodist mission station of Kambini and served there during his entire missionary career.

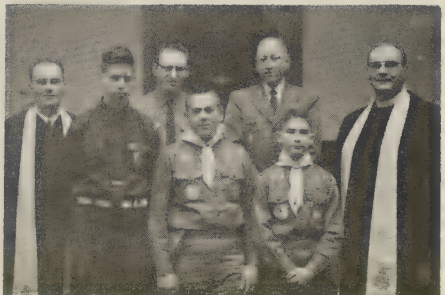
Under Mr. Rea's direction, one of the principal programs developed at Kambini is a training school for families, where husbands, wives and children grow in the Christian faith as family units. Out of more than 200 families which have been trained at Kambini have come most of the African ministers, exhorters and lay evangelists of the Methodist Church in Mozambique.

Mr. Rea received the bachelor of science degree from the University of Massachusetts at Amherst in 1919. Before going to Africa, he was pastor in Massachusetts and a teacher in a Methodist school in Georgia.

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*Interior of Wesley's Chapel in London, and the pulpit where he, his brother, Charles, and other early Methodists preached. (photo by the Rev. C. Malcolm Keir.)*



*GOD AND COUNTRY AWARDS presented Feb. 10 at Immanuel Methodist Church, Waltham, Mass. From left to right, the Rev. John A. Dusenberry, associate minister; Scout Richard P. Crowley; Walter Baker, scoutmaster; Scout David A. Farnsworth; Leland Vigue, scout executive of Minuteman Council; Scout Donald W. Marsh; and the Rev. C. Malcolm Keir, minister.*

## Methodist Council Opposes Proposed Tax Revision

A national unit of The Methodist Church has spoken out against President Kennedy's proposed income tax revision program.

The executive committee of the denomination's Council on World Service and Finance, meeting March 1 in Chicago, warned that reducing the amount of contributions that can be deducted from income tax will be "highly detrimental" to institutions; such as, churches, colleges, universi- (Concluded on next page)



*Design for the united Protestant Center for the 1964-65 New York World's Fair. The Center, which features an 80-foot tower, is being sponsored by the Protestant Council of the City of New York. It will cover more than 30,000 square feet and contain displays, chapel, children's area, music garden, and theater. The theme of the Center is "Jesus Christ the Light of the World."*

## TAX CUT OPPOSED

(Concluded from previous page)

ties, hospitals and homes which depend upon gifts for their growth and support.

The council, which represents more than 10 million Methodists, maintains headquarters in Evanston, Ill. The Rev. Dr. Don A. Cooke is its general secretary and treasurer. The council's numerous functions include acting as a general budgetary agency for the denomination and as a central office for receiving and disbursing general administrative and benevolence funds.

Bishop Paul E. Martin of Houston, Tex., president of the council, presided at the Chicago meeting.

Prior to adopting the resolution, the executive committee had heard an address by a representative of the Government, Robert Carswell, special assistant to the Secretary of the Treasury.

After expressing appreciation for Mr. Carswell's "able presentation" of the proposed revision of the federal income tax structure, the group went on to state its objections to the legislation recently submitted by the President to Congress.

The resolution follows:

"It is the unanimous opinion of the Council on World Service and Finance, which represents more than 10 million Methodists, that the pro-

posed tax legislation will be highly detrimental to those American institutions; such as, the churches, universities and colleges, hospitals and homes, and other eleemosynary institutions which now depend upon gifts for their growth and support.

"It is further the opinion of the executive committee of the Council that the proposed tax structure will seriously affect our American civilization by gravely reducing the incentive to give, by penalizing the donor, and by making available to the churches and other organizations much less money for their programs.

"The proposed tax revision should be commended for reduction in income tax rates. However, the provision of the proposed tax legislation which deducts five per cent of gross income before giving credit for charitable gifts is a tremendous blow to our traditional and constitutional rights for voluntary support of our religious and other eleemosynary institutions.

"In our opinion, relief in the burden for the individual American tax payer can be affected by a slightly less reduction in the rate of income taxes and without any five per cent floor allowing credit for donations, local taxes, etc.

"We sincerely hope Congress will not enact this legislation and will protect those basic freedoms which have given our country its moral and spiritual heritage."

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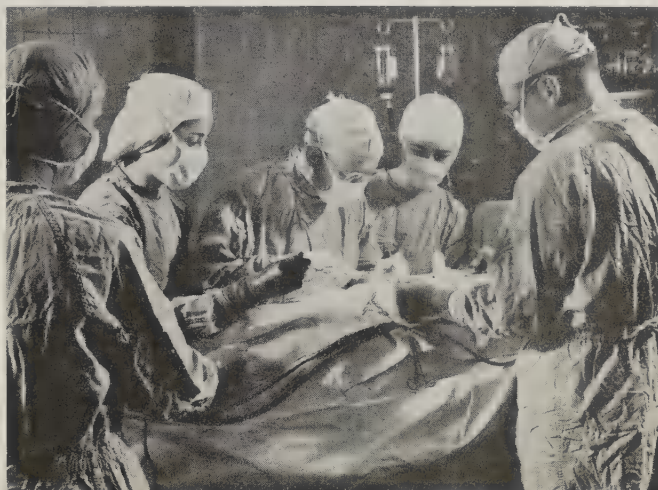
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## NEW ENGLAND DEACONESS HOSPITAL

### THE MASSACHUSETTS "MESS"

(Concluded from page 6)

but the political facts of life do not always allow for this solution, nor does this action help during the officials' term to bring wrongdoers to justice. On four different occasions the voters in Massachusetts have returned to office persons convicted of malfeasance in office. Elections in a few low income districts are not dependent on the quality of government service, or the character of the man, but on the jobs, food, money, and service he can supply to the voters.

What is the answer? A Law Enforcement Commission has been suggested as an answer. It would have the effect of waking up and shaking the apathetic officials. Granted that crime commissions are unpopular since some district attorneys and police oppose the commission as a duplication of effort. Others say, "why let amateur crusaders and know-nothings make headlines."

*What are citizens to do?* Private investigations are ridiculed; crime commissions feared; reaction at the polls not always possible; and *full* investigations to date have been obstructed.

In summary, the corruption is widespread and bipartisan. Citizens feel hopeless and helpless against the conspiracy, political attacks, and lack of initiative action. There is apathy about investigation and legislative action and voter reaction are limited yet all must share in the blame for the moral decay. Laymen and clergymen have failed to get out of the pews and into politics. We have not picked up our pens and written our legislators. We are letting others decide what laws

will govern our lives and pocketbooks by not participating in the political party of our choice.

In short, the failure of citizens to participate accounts in part for the mess we are in. We need more religious, ethical-centered people working and financing the political party and candidate of their choice. We need to get the facts. We need to discuss and analyze the issues in the church. We need to attend hearings, study legislation, and follow legislators' votes. To be a good churchman you must also be a responsible citizen.

The Old Testament concept of the remnant records the power of a handful, a minority who fought social injustice. This is our inheritance as Christians. We stand in the succession of those who sacrificed time, money, and security for the heritage of the future. It has been the minority in every community and every age, every organization through which the progress of history has flowed. The Dr. Dooleys; the Christian laymen in Newport, Kentucky; Chicago, Illinois; their number and places are legion. We are God's chosen people. We have the power to change our communities; our Commonwealth. All of us, each according to his ability and talents, can make a significant contribution by making Christian citizenship one of our priorities.

If we do not commit ourselves to citizenship we will lose it. If we do dedicate ourselves to it we can leave a rich heritage of democracy to our children and their children. Only then can the Commonwealth be truly representative of "the cradle of liberty."

It is up to us. We have the power to do it, but will we?

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### BISHOP OXNAM

(Concluded from page 10)

Bishop Herbert Welch, who celebrated his 100th birthday last November, conducted the service. Others who participated were Bishop Lloyd C. Wicke of New York, Bishop W. Earl Ledden (retired) of Washington, D. C., the Rt. Rev. Henry Knox Sherrill of Boxboro, Mass., former Presiding Bishop of the Protestant Episcopal Church, Dr. Roswell P. Barnes and Charles C. Parlin, both of New York, and Dr. Harold A. Bosley, pastor of Christ Church.

### FALL RIVER CHURCHES

(Concluded from page 14)

pastor of Union for ten years and thereby senior Methodist clergyman in the city, is on call to either M.Y.F. for program help or advice.

To cite an example of the follow-through type of program utilized, the Junior High M.Y.F.—40 strong—climaxed a month's unit study of Christianity and Judaism by touring and studying the famous Touro Synagogue in Newport, R. I.

Perhaps with just a "smidgen less" eagerness than the youth but with

occasionally surprising spurts of unity, the adults of the five Methodist churches gather together for united service through the year, climaxed by the annual School of Missions. Just this year the name of the six-year school was appropriately changed to "Seminar in Christian Living" with courses offered in Christian social relations as well as in home and foreign missions. The month-long revamped seminar attracted 100 adults, youth, and children from the city as well as Methodists from the South Somerset Church across the Taunton River, which joins in many activities of the "Greater Fall River Methodist Parish."

Undergirding the structure of "Textile City" Methodism is the United Methodist Planning Board composed of lay and clergy delegates from each church who meet periodically to analyze past attempts at creative unity and to spearhead new plans. It was the U.M.P.B. that hired a publicity director and that encouraged the aggressive use of mass media by including such ads in the local daily paper as: "Take Time to Worship During the Christmas Season" and "The Greater Fall River Methodist Churches Wish You A Very Holy Christmas" along with a list of church services.

Meeting even more regularly—usually weekly—is the staff, including the four city ministers; Mrs. Joseph Thornton, educational assistant at Union; the Rev. Harry Soper, pastor of the South Somerset Methodist Church; and occasional resource persons. Guided by worship and study, they grapple with common problems of the city and imaginatively brainstorm new ideas. One idea on the current griddle is a vigorous united program for the elderly.

What's happening in Fall River? What is Methodism doing to meet the syndrome of a city whose population has decreased from approximately 157,000 to 100,000? It would be presumptuous to parody the old slogan attributed to Fall River (formerly the largest cotton textile center in the world), "Fall Rivers Looms Up," by stating that "Fall River Methodism Zooms Up." What is happening in Fall River is that city Methodists are stepping ahead *together*.







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ZIONS

# HERALD

New England Methodist Monthly

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# *Trust in The Holy Spirit*



JUNE 2, 1963

# PENTECOST

WORLD COUNCIL OF CHURCHES



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# ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 141

No. 5

May, 1963

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Warren C. Carberg, Editor

Members of the Boston Wesleyan Association: Henry W. Webster, president; Arthur T. Gregorian, vice-president; Loring W. Powell, treasurer; Vincent P. Clarke, secretary; Alden Eberly, auditor. Lewis A. Gray, Russell W. MacLaren, Dr. Emerson Sylvester, and Robert T. Sanford, board of directors with the officers. Howard D. Brewer, Lewis M. Hollingsworth, Stephen C. Luce, Jr., Arland A. Diriam, James Fraggos, Mason Hartman, and Henry C. Young.

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## On the Cover . . .

Bishop James K. Mathews dedicates new First Methodist Church in Bangor, Me. Left to right: Allan Naugler, chairman of the building committee; Bishop Mathews; the Rev. George E. Bullens, pastor; and the Rev. Lewis H. Beckford, Bangor district superintendent. Funds for construction came from the bishop's Minute-Man contributions.

## Inside Front Cover . . .

PENTECOST, 1963. The 1963 Pentecost poster of the World Council of Churches features the theme, "Trust in the Holy Spirit." Pilgrims to the island of Iona, Scotland, are shown in prayer. Posters and other materials are available from World Council headquarters, Room 439, Riverside Drive, New York 27, N. Y. Pentecost will be observed by both Protestant and Orthodox churches on June 2.

## Inside Back Cover . . .

Outside Principal's house of Lucknow Christian College in Lucknow, India. In this group are, from the left, Mrs. C. M. Thacore, Dr. Jos. Mathews of Evanston, Ill., brother of the bishop; Stanley Mathews, the bishop's son; Bishop Mathews; Bishop Gabriel Sundaram of the Lucknow Area; and Dr. Thacore, president of the college. The bishop visited Lucknow en route home from his recent tour of African mission stations.

## Back Cover . . .

Inter-religious amity and dialogue were displayed March 27, 28, 29, at the unprecedented Protestant-Catholic Colloquium at Harvard University in Cambridge, Mass. Shown above are, from the left, Dr. Nathan Pusey, Harvard president and prominent Episcopalian layman; Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, who delivered a series of addresses at the Colloquium; Dr. Samuel H. Miller, dean of the Harvard Divinity School and chairman of the Massachusetts Council of Churches' Committee on Christian Unity; and Richard Cardinal Cushing, Roman Catholic Archbishop of Boston.

—RNS

## Keeping Well-Informed?

This becomes increasingly difficult with all that goes on in the world today. But to follow the Methodist scene in New England you can do no better than by reading regularly ZIONS HERALD. Does the HERALD reach you each month?

### An Aldersgate In 1963

It pleased God during the eighteenth century to use one John Wesley as His instrument for the transformation of England. Having transformed that mother country, the movement started by Wesley spilled over into the Colonies of America, and played a decisive role in the launching of an infant nation.

Although we believe that it was the design of God that John Wesley should be His instrument, he was for long a rather dull and blunt instrument. Although he was a Don of Oxford and a Fellow of Christ Church, Oxford, and although he was a priest in the Church of England, God could not then work through him to realize His goal.

But when he was sharpened upon the anvil of Aldersgate, John Wesley became God's instrument for the transformation of the nation. Bishop James K. Mathews says of Wesley:

"He was a child of his age, but he was at odds with his age, in many respects. Before Aldersgate he was under bondage to the law; after Aldersgate he was a man of faith. Before Aldersgate he lived under *Romans*, chapter 7—"O wretched man that I am! Who shall deliver me?" After Aldersgate he lived under *Romans*, chapter 8—"There is therefore now no condemnation to those who are in Christ Jesus." Before Aldersgate he was a seeker for God: after Aldersgate he was found of God."

Surely no one can doubt that God is in this twentieth century ready to bless a movement or an individual as His instrument for the saving of not one nation but of the neighborhood of nations throughout the world. In a day when mankind seems bent on destroying itself through nuclear warfare, God must be seeking an instrument to lead the world back from this abyss.

It might well be that The Methodist Church is that instrument. Perhaps more than any other Protestant denomination, our Church has outposts in every state of the Union, and outposts in most of the countries of the world. If God could use the one man, John Wesley, to accomplish His purpose in the eighteenth century, could He not use more

than ten million sons and daughters of Wesley to accomplish His will in the twentieth century?

Of course there are plenty of people to rise up and witness that we are not equal to such a task. But neither was Wesley equal to the task that God had set for him—not until after Aldersgate. Surely we are unequal to the task if we have, as a Church, reached the condition that John Wesley feared when he said: "I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should exist only as a dead sect, having the form of religion without the power."

If we are preoccupied with keeping the ecclesiastical machinery oiled and operating, we are not equal to the task. Neither are we equal to it if we are concerned merely with maintaining elaborate and expensive church buildings, and conducting dignified worship services. But if we can lead our people to make themselves available to God for the granting of an Aldersgate experience to each, nothing will be impossible.

LEROY I. WALKER

### Where Do We Go From Here?

New England was thrilled by the Roman Catholic-Protestant Colloquium at the Harvard Divinity School in March.

Probably never before in history has there been such a gathering of Protestant scholars and American Catholic theologians with His Eminence, Augustin Cardinal Bea, head of the Vatican Secretariat for Promoting Christian Unity, as the leader.

The unprecedented series of meetings came almost on the heels of the TV discussion by Bishop James K. Mathews and Richard Cardinal Cushing which was heard by so many millions of people.

But it must be conceded by even the most ardent ecumenicists, that the impact of these words and the pentecostal enthusiasm which they momentarily engendered will soon pass into nothingness unless they are followed by some kind of action.



## Editorials

It is quite conceivable that by the time these words appear in print the religious climate so improved by Pope John may have already regressed—that the religious thaw may have once more solidified into ice.

The really divisive issues so carefully concealed will once again rear their heads and everyone will once more be conscious of the walls that divide us.

That is why it is so necessary to take some action, even some small, unspectacular action, while it is possible.

Without consulting anyone it would seem to this writer that we, in New England, might well take a leaf from the book of the World Council of Churches as it was done at New Delhi or at the Vatican Council at Rome.

Why would it not be possible to have Catholic observers at some of our local religious gatherings such as the Massachusetts Council of Churches? Call them what you will—observers, advisors, consultants, representing the Catholic Church.

Such a development would do more to perpetuate the present improved religious climate than almost anything else we might suggest. On the other hand we Protestants might be accorded similar privileges at Catholic meetings.

Such an idea is by no means novel. It has been tried and tested at the summit and the results have been good. Why could not the same principal be applied locally?

Why not give it a try?

### From The Land Down Under

Our government might well take a page from Australia and New Zealand where a campaign has been launched against smoking by young people.

In New Zealand the health department has classified the use of cigarets as a "dangerous habit."

Dr. C. N. D. Taylor, New Zealand Director of Health Education, said recently: "For generations we have been training our children not to play with matches. Similarly there is an ever-present risk if

we stand by and watch our children experiment with cigaret smoking.

"There is not much that we would not do for our children to help them through the complicated process of growing-up. Parents' responsibilities are many. One of them should be to persuade their children that cigaret smoking is not an essential in life.

"We can help our children to look critically at the smoking habit. Then we can help our children to look critically at the cigaret advertisements. Must a girl smoke if she is to have any social life at all? Is it essential that we smoke some particular type of cigaret in order to play games, drive cars or climb mountains successfully? Would we do these things a little less efficiently if we smoked no cigaret at all?"

The health department is using newspaper advertisements, broadcasts, films, posters, and special education materials, in fighting the cigaret evil.

The health officials stress the need for such education. A department report, made in 1961, indicated that in New Zealand's secondary schools about 90 per cent of the boys and 60 per cent of the girls had used tobacco. Of these 48 per cent of the boys and 31 per cent of the girls used it regularly.

The report also indicated that on an average, the smoking habit was acquired two to three years after the child had first used tobacco.

The survey also stressed that not only the children but the parents should have a thorough understanding of the dangers to children and adults alike which smoking entails.

Dr. H. J. Heron, a research worker in the University of Otago in Southern New Zealand, recently reported that offspring of women who were non-smokers were markedly superior.

In Australia, the Queensland State Government has patterned its anti-smoking campaign in schools on that of Great Britain. The campaign is aimed at dissuading youngsters under 18 from using tobacco.

Why can't the government do as much in this country?

# Radiant, Active Mrs. Shedd Named Mother-of-Year

Youthful and vitally alive despite her 71 years of radiant living, Mrs. G. Vaughn Shedd, wife of Dr. Shedd, retired Methodist minister and former head of the Lord's Day League, has been acclaimed as the Massachusetts State Mother of the Year by the Massachusetts Branch of the American Mothers' Committee.

This organization which honored Mrs. Shedd has been recognized by the United States Chamber of Commerce as the official sponsor of National Mothers' Day.

Her successful motherhood is evidenced in the lives of her children. To meet Mrs. Shedd is to sense her immense cheerfulness, and courage, and the spirit of kindness and understanding with which she envelopes all who come in contact with her.

Few women have been more active in The Methodist Church. In all of her husband's pastorates she has stood shoulder to shoulder with him in his ministry, teaching Sunday school, giving of her musical talent and training by singing in the choir, and holding offices in women's societies.

Their homes have been in Evans, N. Y.; South Walpole, Atlantic, Newton Upper Falls, and Melrose, Mass.; Bangor, Me.; and Belmont and Boston, Mass.

For many years Dr. Shedd was head of the Lord's Day League of New England and his ability in handling legislative methods is known to all.

Some of the offices which Mrs. Shedd has held include: secretary of missionary education, Boston District Woman's Society of Christian Service; chairman, Spiritual Life and World Community Day of the Boston Council, United Church Women; president, Woman's Auxiliary to Lord's Day League of New England; secretary, child welfare, Mass. Women's Christian Temperance Union; legislative chairman and corresponding secretary of Boston City Federation of Organizations; and secretary of the legislative committee of Mass. State Federation of Women's Clubs.

She was a member of the Veterans' Service Committee and secretary of the Legislative Committee of Mass. State Federation of Women's Clubs and director of the Young Women's Christian Association of Bangor, Me.



*Mrs. G. Vaughn Shedd, Massachusetts Mother of the Year, with Dr. Shedd and some of their grandchildren. Left to right: Dr. Shedd, Dale, Daniel, Nancy, Lynne and Mrs. Shedd. They are children of Dr. and Mrs. Mark Shedd of Englewood, N. J.*

With her husband, she helped to found the New England Christian Ashram and was co-founder of the Fenway Civic Association. In all, she has been a Sunday School teacher for 50 years. She was active in the affairs of the Union Rescue Mission, the Boston Fair Housing Committee, and has served as a volunteer chaplain's assistant in the Massachusetts General Hospital.

Since his retirement, Dr. Shedd has served as assistant minister of the Crawford Memorial Methodist Church in Winchester. Mrs. Shedd is a member of the church choir.

During the month of July Dr. and Mrs. Shedd go to their old beach house at Little Deer Isle in Maine with many members of the family.

All of the children are active in some form of church work. They are the Rev. Vaughn Frederick Shedd, Marshfield; Mrs. Lloyd Easton of Delaware, O., who died last December; Lieut. (j. g.) John Calvin Shedd, U. S. Navy; and Dr. Mark Redans Shedd, Englewood, N. J.

Mrs. Shedd believes that more attention should be given to the program of the American Mothers' Committee on peace and temperance.

This organization, which cuts across racial and religious lines, is for temperance and peace, and is opposed to any form of gambling.

"Even now," she said, "when we go to the State House we are lined up against the liquor industry.

"I believe we should pray for and work for the people engaged in those businesses. No matter how we feel about it some of our own church members are engaged in the liquor industry and those allied to it.

"Many of our fine young women have to serve liquor as waitresses. I believe we should pray for the liquor tycoons. During the Billy Sunday meetings in

(Concluded on page 24)



# Good News

**by the Rev. Ralph T. Mirse**

*(EDITOR'S NOTE. On March 28 and 29, 1963, the first Northeastern Jurisdictional Conference on Church Extension was held in Philadelphia, under the sponsorship of the National Division of the General Board of Missions. The following address by Dr. Ralph T. Mirse, executive secretary of the New England Conference Board of Missions, was part of that program. At the request of the National Division, this address has been released for national publication in "The Methodist Story.")*

**T**his is the story of a new Methodist Church. Were it to come from some other section of the country, it would be good—but not news. However, coming as it does from New England, it is good, and it is news. For the new St. Matthew's Methodist Church in Acton, Massachusetts, is the first new Methodist congregation in the New England Conference in twelve years.

Two things are implied in the above. One, that New England Methodism has not kept pace, during recent years, with changing population patterns or new church opportunities; and two, that there is today a new emphasis upon Church Extension in New England.

The significance of this new emphasis upon Church Extension is reflected in several ways. In October, 1961, the New England Conference employed a full-time Executive Secretary of the Board of Missions. With priority being given to Church Extension needs and opportunities, a "ten-dollar" club was launched in the Boston Area, under the leadership of Bishop James K. Mathews. Those who subscribed agreed to pay, on call, no more than three times a year, ten dollars to a new Methodist Church. Drawing upon the historical heritage of the area, members of this society for the support of Church Extension were given the name "Methodist Minute-Men." In March, 1962, a workshop on Church Extension was held for the entire Boston Area, under the leadership of Dr. Albert Adams and Mr. Norman Byar of the National Division. Surveys of growth areas were begun, with particular attention to communities not having a Methodist Church. Thus, definite steps were taken to put into action New England's expressed new interest in and concern for Church Extension.

As a result of preliminary study, two communities emerged as holding real promise for Methodist Church Extension. They were Longmeadow in the Springfield District and Acton in the Worcester District. Immediate action in Longmeadow was postponed; therefore, full attention was given to Acton. The theme became "Action in Acton."

The following factors were considered to be favorable:

**Location**—Acton is one of 27 towns which the Massachusetts State Department of Commerce has labeled "the wedge"—so called because of highway and transportation patterns. It lies within the arm of greatest growth in the state, being approximately half-way between the two metropolitan areas of Boston and Worcester.

**Growth**—Acton is growing rapidly. Its 1960 population of 7,238 represented an increase of 106.2 per cent over 1950. The present population is between 8,000 and 9,000, with predictions for 1970 running as high as 20,000. Present building codes and zoning laws are favorable to continued high-grade housing developments.

**Proximity of other Methodist Churches**—There are six towns adjacent to Acton. Only one of them has a Methodist Church. One Methodist family was driving thirty miles each way to attend church.

**Probable Protestant-Roman Catholic Ratio**—Information secured from the local Roman Catholic parish indicated that approximately 35 per cent of the population was Roman Catholic. Since many New England communities are more than 40 per cent Roman Catholic, this was considered to be a favorable ratio.

**Other Protestant Denominations**—Five other Protestant denominations have churches in Acton. At first glance this might appear to be a "sufficiently churchied" community. However, denominational reports of membership indicated that less than 40 per cent of the estimated Protestant population was being served by a local church.

Up to this point everything seemed to point to further Methodist activity. However, the decision to establish a new church is too important to be made on estimates or generalizations. Specific information was needed. On Sunday, January 7, 1962, upon the call of Dr. Leslie Johnson, Superintendent, approximately seventy men from the Worcester District met for lunch at the Maynard Methodist Church (the one Methodist  
(Concluded on page 24)

When Bishop G. Bromley Oxnam died on March 21, it was announced that his ashes would be interred in beautiful Mount Auburn cemetery in Cambridge and Watertown.

Many asked "Why?" because it seemed so far away from his family and his place of residence.

But the truth of the matter is that many Methodist "greats" are buried in Mount Auburn, including the founders of Boston University and some of the most celebrated of the faculty of the School of Theology.

It is not at all surprising, therefore, that when Bishop Oxnam was spiritual shepherd of the Boston Area between the years 1939-44 he purchased a lot of land as a final resting place for himself and Mrs. Oxnam.

In the book, *Mount Auburn Biographies*, published in 1952, Bishop Oxnam wrote the foreword: "Make thy name to be remembered.

"The command of a poet-king, who wrote many of the Psalms, is but a prelude to the greater command of the King of Kings.

"In the little Upper Room He said: 'This do in remembrance of me.' In the last moment with His friends to whom He committed the Gospel, He took a basin and towel; He became a servant and washed the feet of His disciples.

"Then, they understood, 'He who would be the greatest among you must become the servant of all.' He took the bread and broke it. 'This is my body which is broken for you.' And in this memorial of His precious death, for nearly two thousand years Christians have received the broken bread and wine, symbols of a love, so amazing, so divine, that it demands, 'my soul, my life, my all.' In that sacred hour, He said, 'A new commandment give I unto you that ye love one another; as I have loved you.' Thus, we make our names to be remembered. This we do in remembrance of Him.

"The power of a great memory.

"For all the treasured memories that enrich our lives, we give Thee thanks, O Lord. For stalwart men and women who have discovered and proclaimed the truth; for sensitive souls who have captured beauty and imprisoned it forever in perishable verse and un-failing color; for courageous comrades who have faced the future unafraid, giving their lives that nobler life might come to man; we give Thee hearty thanks. They live on in the power of an endless life, the power of a great memory. May we be worthy of them, may each of us so learn the lesson of the Upper Room that our lives may be remembered."

Dedicated in 1831, the 76 acres of this hallowed spot is a garden place of eternal rest for a population whose names and lives will be forever remembered by at least a few.



*The Cherry Avenue section of Mount Auburn Cemetery where the remains of Bishop G. Bromley Oxnam will eventually be interred and a suitable memorial erected.*

# Mount Auburn Cemetery

the late bishop oxnam  
will join other noted  
methodists at this resting place



*The grave of Jacob Sleeper, co-founder of Boston University and a member of the Boston Wesleyan Association for 58 years from its beginning in 1851 until his death in 1889. He has no costly monument of marble. Only plain stones mark the graves of himself, his two wives, and his son, Jacob Henry Sleeper.*





Here lie the bodies of Dr. William Fairfield Warren, first president of Boston University, Mrs. Warren, and his son-in-law, Henry Martin Ayars.

The grave of Edward H. Dunn, an associate founder of Boston University and for many years president of the trustees; president also of the Boston Wesleyan Association, and of the Y.M.C.A.



As we glance along the Chestnut Avenue section we see the monument erected to one of the Methodist heroes of the anti-slavery movement, the Rev. Shipley W. Willson, a former editor of ZIONS HERALD, and elected as a delegate to the General Conference in 1834 on the anti-slavery issue.

Another monument is to Jotham Horton, an even more uncompromising champion of the slave. He was martyred in New Orleans in 1865.

On Columbine Path is the grave of Isaac Rich, "First founder of Boston University," with its inscription from Matthew 17: 27 selected by Dr. William Fairfield Warren: "That take and give for me and thee." Born in Wellfleet, Oct. 24, 1801, he died in Boston, Jan. 28, 1872.

Nearby is the grave of Col. Amos Binney born at Hull, Jan. 11, 1833, also those of his wife, Hannah, and the five of his 11 children who survived childhood. On Honeysuckle Path is a monument to the Rev. James E. Latimer, dean of the School of Theology, from 1870 to 1884.

The inscription reads: Beloved lamented. He still lives in the lives of his students.

"Thy voice is in the rolling air,  
I hear thee where the waters run  
Thou standest in the rising sun.  
And in the setting thou art fair."



The grave of Methodist Bishop Henry White Warren, born in 1831 and died in 1912. He was an athlete and a mountain climber in three continents.

Another monument is that of Pearl Martin, a member of the Boston Wesleyan Association for 36 years, dying in 1887 at the age of 77. Buried with him are his two sons, Alpheus of the Army of the Potomac, and Augustus Pearl Martin, chief of artillery, Fifth Army Corps, who served with the rank of brevet colonel.

The monument to the Rev. Henry Morgan was erected by his executor, Governor William Claflin. Nearby is the grave of Edward Dunn, president of the Boston Wesleyan Association; president of the Boston University trustees; and associate founder of the Boston Y.M.C.A.

The monument of Jacob Sleeper, co-founder of Boston University, and a member of the Boston Wesleyan Association for 58 years, is worthy of comment. The tomb of Silas Pierce is farther south on Swan Avenue.

(next page, please)



(Left) The memorial to Pearl Martin, a member of the Boston Wesleyan Association for 36 years. The other stone commemorates his wife, and his two sons, Augustus Pearl Martin, chief of artillery of the Fifty Army Corps in the Civil War, and mayor of the City of Boston in 1884, and Alpheus R. Martin of the Army of the Potomac. (Right) The last resting place of the Rev. Henry Morgan, "an earnest preacher and a beloved pastor of the poor," erected by his executor, Governor William Claflin, a member of the Boston Wesleyan Association. His memorial mission in the South End eventually became Morgan Memorial, known all over the world.

Three Cambridge Methodists Oliver H. Durrell, James A. Woolson and Dr. Henry O. Marcy, are also on Swan Avenue.

On Walnut Avenue near Hazel Path is the grave of David Snow, founder of the Monument Square Church in Charlestown. The grave of the Rev. John W. Dadmun, marked by an open Bible is a memorial to one who served for 25 years as chaplain to Deer Island.

Monuments to other Methodists, well-known in their day, are: Bishop Henry W. Warren; Dean M. M. Bigelow; Professor Marcus D. Buell; Dr. Ernest Lyman Mills; E. D. Lacount; Albert L. Dodge; Abner Benyon; Micah Dyer; John Gove; M. E. Cushman; Lydia H. Daggett; Borden Parker Bowne, great philosopher; and one of his pupils, Dean Albert Knudson; and Charles Parkhurst, editor of ZIONS HERALD for 31 years.

The inscriptions are an echo of the noble past.  
 "Until the day break and the shadows flee away."  
 "And I thought of how God's greatness flows around  
 our incompleteness."  
 "Round our restlessness, His rest."

"Then, O, one day when his pupils came,  
 To catch a spark for their dying flame,  
 The falling tent could not be found."

No one can write of Mount Auburn without also mentioning the names of other famous Americans interred there.



*The tomb of Mary Baker Eddy, founder of Christian Science, in Mount Auburn Cemetery in Cambridge.*

Consider the poets alone. Names from New England's Golden Age. In their writing they achieved immortality in the earthly as well as the heavenly sphere.

Just to mention a few—Henry Wadsworth Longfellow, James Russell Lowell, Oliver Wendell Holmes,



*(Left) Memorial to the Rev. James E. Latimer, dean of the School of Theology of Boston University from 1870 to 1884. Marked by an open Bible the stone says: "Beloved lamented, he still lives in the lives of his students." (Right) On the Binney lot where rest the remains of Col. Amos Binney and other members of the family, is the marble cenotaph made by the sculptor in Rome, commemorating the oldest son, Amos Binney, M.D., who died in Rome in the same hour that his mother died in Boston on Feb. 18, 1847.*



Julia Ward Howe, Thomas B. Aldrich, and Amy Lowell. There are great astronomers, bankers, clergymen, college presidents, congressmen, editors, explorers, physicians, financiers, historians, philanthropists, philosophers, senators, cabinet members, soldiers, teachers and zoölogists.

Among the writers must be included the name of Fannie M. Farmer, whose invaluable work on cooking has proved to be a boon for so many brides.



*(Left) The grave of Isaac Rich, "first founder of Boston University," in Mount Auburn Cemetery, Cambridge. On one side of the marble shaft are the words: "Isaac Rich, born in Wellfleet, Oct. 24, 1801, died in Boston, Jan. 28, 1872." On the other side is written "To Wesleyan Academy, the Wesleyan University, and to the Boston Theological Seminary he was the most munificent benefactor of his generation." (Right) The monument to David Snow, chief factor in founding Monument Square Church in Charlestown. He was a member of the Boston Wesleyan Association for 25 years, and a very prominent figure in Boston Methodism.*





# A Woman's World

## News of W.S.C.S. Groups in the Area

### New England Conference

#### News

by Mrs. Melvin E. Lawrence

### "Remember Our Lord Jesus"

Whether this statement emanated as a thought, couched in the soft tones of love, or in the loud staccato sounds of an order, the members of the New England Conference Society executive committee will have cause to think often of these words, for they were the theme of the retreat held at Rolling Ridge, preceding the April executive meeting.

The thirteen passages of Scripture that were read, studied and discussed, brought to each one, in the measure of her seeking, her willingness to probe and her acceptance of shared thoughts. Words became alive with meaning when we drank deeply of the thoughts that they conveyed, and for some their comprehension was sharpened by their past experience, or their knowledge, or their present circumstance.

In the closing moments of the retreat our summation echoed again a familiar strain—we who are committed to Christ can do no less than to strive constantly to live in obedience to God, serving our fellowmen humbly in love. In this service there is room for both the weak and the strong, the positive and the questioning. Some of us have a kinship with the strength of Peter, or the doubt of Thomas, or the seeking of the prodigal son. Others recognize the discontent of Martha, or the quiet devotion of Mary, but all of us are secure in the knowledge that Jesus has an understanding of all our weaknesses, our temptations, our frailty and our humanness.

Yes, we will remember our Lord Jesus and we affirm that He is Lord and Saviour.

May, 1963

In addition to the present conference executive committee, the incoming officers that will serve the conference society for the 1963-1965 term and the district secretaries of spiritual life were in attendance.

Mrs. George Hart, conference secretary of spiritual life, planned the event. The Rev. Donald J. Clark, recently-appointed executive director of Rolling Ridge, was the retreat leader.

We recognize this month the efforts of the nominating committees that have been working tirelessly to present, to local, district and conference societies, a slate of officers that will serve for the ensuing term. Theirs is the task to enlist and encourage individuals to assume responsibility that the work of the organization may be continued.

In each local society four officers and nine secretaries plus committees are required, and a similar number is needed for district and conference executives.

The local societies elect their officers in May and we extend congratulations to all those who have been chosen to serve. The district societies have their elections in April and we are happy to announce that the Springfield District Society is now headed by Mrs. Bernard M. Hanninger, 65 Dartmouth Street, Springfield, and the Worcester District Society by Mrs. Frances E. Barnard, 32 Standish Street, Worcester. Mrs. L. Gordon Earley, 95 Bartholomew Street, Peabody, Lynn District Society president, and Mrs. Arthur W. Ferguson, 63 Forbes Hill Road, Wollaston, Boston District Society president, were both re-elected for a second term of office. The conference society elects in May and your columnist, Mrs. Melvin E. Lawrence of 232 Jenness Street, Lynn, is the president for the forthcoming term.

The year 1963 promises to be a memorable one for it has given us

an opportunity to welcome the general secretary of the Woman's Division of Christian Service, Mrs. Porter Brown; the vice-president of the Division, Mrs. W. H. McCallum; and the editor of *The Methodist Woman*, Mrs. John R. Kenney. They were the featured speakers at various conference events. Mrs. Brown at the Woman's Day Service held at The Church of All Nations, March 31; Mrs. McCullum at the New England Conference Society annual meeting; and Mrs. Kenney at the Boston District Society annual meeting.

Projected plans call for two other Division officers to be in the area. Mrs. W. B. Landrum, a field worker, will conduct a training session for selected local officers, and all district and conference officers, September 4 and 5.

Miss Helen L. Johnson, secretary of promotion of the Woman's Division, will attend the Boston Area meeting that will be held at Portsmouth, New Hampshire, October 14 and 15. Bishop James K. Mathews will also address the assembly.

This meeting will be open to every member of the Woman's Society and will afford an opportunity for fellowship and exchange, as well as evaluating our work and projecting future plans.

Since this is a first opportunity for the women of the Boston Area we are counting on each one personally to promote a fine attendance.

#### Dates to Remember

May 16 New England Conference Society Annual Meeting

May 23 New England Conference Society Workshop for District Officers

May 27 and 28 Boston District Society Officer Training

May 27 and 28 Lynn District Society Officer Training

May 27 and 29 Worcester District Society Officer Training

June 4 Springfield District Society Officer Training

June 5 and 9 New England Annual Conference

June 9 to 14 Northeastern Jurisdiction Society School of Missions

# Mixed Marriages

by the Rev. Matt Mees

Pastor, St. Paul's Church, Newport, R. I.

Neither the town hall, nor the priest, nor the minister can give out five-year guarantees with each marriage license or wedding ceremony.

Today we are so accustomed to ask: "What's the guarantee on this product?"

We must realize they all involve risks. And if we knew these risks in advance, and when and where they would occur, we wouldn't get very far in marriage or in life either.

Every vocation involves a certain amount of training. It grieves the church to see half a family. I mean half a family where there is little or no understanding. I recently came upon a family where the husband never talks in a home. He just sits there and the conversation goes around him. When someone speaks to him he answers in monosyllables.

Of course there are courtships that are too long. There is danger of familiarity.

Modern life has brought changes in courtships. Too often it takes place in the back seat of a car in a drive-in movie, whereas the most normal place would seem to be at the home of the girl.

Another problem is the girl who leaves home and has an apartment of her own, sometimes with friends to insure propriety. I know that our parsonage home has been the meeting place for youngsters who have nowhere to go. The rooming house or apartment that does not allow male callers tends to drive couples to dens. It makes one wonder how such people got together in the first place, and joints which are not fit places for courtship.

(EDITOR'S NOTE. Mr. Mees gave this address at a Catholic marriage forum at the Catholic Information Center, Newport, on Feb. 20.)

## A DOUBLE BARRELED CRISIS

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During courtship certain aspects of marriage should be discussed. Even in those cases of so-called "love-at-first-sight," we cannot be so naïve as to believe that all the problems of marriage can be automatically solved without discussion.

Among questions that should be discussed are those pertaining to religion, children, the family, budgeting, and social relations.

I am sure that it would be difficult to find a person who would not agree with the Roman Catholic catechism No. 2 that states "mixed marriage often brings about family discord . . . , loss of faith . . . , and neglect of the religious training of the children."

Each of us could very well cite an instance where our friends have married someone of another faith. They often lose their own faith and sometimes misunderstandings follow which ultimately result in broken homes.

From a book on *Understanding The Methodist Church* (Nolan B. Harmon) we read: "We discourage marriage between Protestants and Roman Catholics, feeling that such marriages, while sometimes successful, always are threatened with heartache and family dissension.

Of course we are all old enough to understand that the best way to avoid such a mishap of a mixed marriage is to avoid keeping company with a person of a different religion. No doubt this is easier and more quickly said than done.

If perchance a Roman Catholic and a Protestant fall in love and determine to marry there are two choices of procedure.

(Continued on page 21)

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# Area News

## Laymen, Women Plan Aldersgate Day Service

Methodist men and women of the New England Southern Conference will hold a joint Aldersgate Day service in commemoration of the 225th anniversary of the birth of Methodism at Camp Aldersgate, North Scituate, R. I., on May 25.

Mrs. F. Morris Cochran, president of the Woman's Society of Christian Service, and Herbert J. McKinney, president of Methodist Men, will be co-chairmen.

The theme of the day will be "Our Mission Today," program zeroed to the laity. Henry A. Lacy, a layman from the General Board of Missions office in New York City, will be the resource leader.

## Rededicate Union Church

Bishop James K. Mathews delivered an address at the rededication of the renovated sanctuary and the new church school at the 60-year-old People's Methodist Church in Union, Me., on April 21.

Assisting Bishop Mathews in the service was the Augusta district



*The Rev. Hans Kueng, young Swiss Catholic theologian, recent visitor to Boston College, and expert advisor to the Vatican Council, is advocating many drastic reforms within the Church in the interest of the ecumenical movement. At the right is the Rev. Charles F. Donovan, S.J., academic vice-president of Boston College.*

superintendent, Dr. Edward F. Allen; the pastor, the Rev. Raymond F. Grossman; and former pastors, the Rev. Jesse Kenderdine, and the Rev. Walter Brown.

The new facilities were constructed at a cost of \$19,000. They include a new center altar, flanked by a choir

loft on one side and the organ and pulpit on the other, a communion rail capable of use by 24 adults at one time, and an all-purpose vestry, and a new stage and two new individual classrooms.

The People's Methodist Church is one of two in the farming community with a population of 1,200. Although the membership is only 137, under the leadership provided by the Board of National Missions, members and friends combined to give and pledge more than \$20,000 in the fund crusade last September.

At the same time pledges were sought for a 1963 budget of \$9,532 and total pledges of \$10,000 were secured. The drive total was over \$30,000. Groundbreaking was last October. Major construction and painting was completed by March 15, of this year.

## Methodist Centennial In Brookline

Methodists throughout the Boston area will join St. Mark's Church, Brookline, May 26, at 7.30 o'clock, in a celebration of 100 years of Methodism in Brookline.

Coincident with the centennial observance will be the commemoration of the 225th anniversary of John Wesley's Aldersgate experience.

The celebration will feature a choral evensong under the direction of Dr. James R. Houghton of the Division of Music, Boston University, and former director of music at St. Mark's. Combined choirs of the St. Mark's Church and the Carter Memorial Church, Needham, will render anthems heard by John Wesley in the service at which he felt his heart "strangely warmed."

A second phase of the Centennial will be a banquet at St. Mark's, September 25, when Dr. James H. Laird, pastor of Central Methodist Church, Detroit, and former assistant at St. Mark's, will be the principal speaker. Dr. Daniel A. Marsh, Chancellor of Boston University and longtime member of St. Mark's, will preside at the banquet in the fall.

Miss Priscilla Peckham is chairman of the Centennial Committee. The Rev. Gilbert Y. Taverner is minister at St. Mark's.



*The tableau, "Women of The First Methodist Church of Fitchburg," was presented at the 75th anniversary banquet on Feb. 20. Left to right: Miss Edith L. Bacon, who depicted Miss Mary E. Luscombe (second from left); Mrs. William T. Logan, director of the tableau; Mrs. Emma Aker Howard, who went out as a deaconess in 1906 and is now a member of the Chicopee Falls Methodist Church, and Mrs. Christian Hansen, Jr., who portrayed Mrs. Howard. Dr. Helen Ross Russell was the scribe.*



*The First Methodist Church of Bangor, Me. The dedication and cornerstone laying was held Sunday, April 21, by Bishop Mathews.*



*Bishop James K. Mathews lays cornerstone of First Methodist Church in Bangor, Me., the first in the area assisted by Minute-Man funds. Left to right: Allan Naugler, chairman of the building committee; the Rev. George E. Bullens, pastor of the church, and Bishop James K. Mathews.*

## NEW ENGLAND SOUTHERN WSCS OFFICERS HOLD TRAINING SCHOOL

The Conference and District officers of the New England Southern Conference Woman's Society of Christian Service assembled at Centenary Church, Attleboro, on Tues., April 30, for a training program under the

direction of Mrs. F. Morris Cochran, Conference president.

An informal coffee fellowship time was held at 9.30 A. M. so that all might become acquainted with the officers assuming responsibility for the first time.

At 10.00 A. M. the worship service was conducted by Mrs. Clifford Stevens, the retiring Conference spiritual life secretary. Following this, Mrs. Arville Gilmore, Jurisdic-

## Bishop Dedicates New Bangor Church

*built with  
Minute-Man fund  
assistance*

tional vice-president, spoke on the relationship of the local, district, and conference societies to the general boards and the total church. Her talk was illustrated by very interesting diagrams and charts.

District officers for the various lines of work met to receive instruction from the conference officers responsible for that particular area of work.

Following lunch district meetings were held to explain the responsibility and working relationship within the district.

A box lunch was held with dessert served by the Woman's Society of the Attleboro church.

At 2.30 P. M. the ladies joined in a service of Holy Communion conducted by the Rev. Charles Reynolds, assisted by Mrs. Stevens.

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the church didn't close

## Artis Ministry Revives Church in Graniteville

When Dr. Wayne Artis of the School of Theology of Boston University was assigned to the Methodist Church at Graniteville, Mass., six years ago, it was feared that the church would have to be closed.

But it didn't work out that way at all. Dr. Artis, who is something of a wizard with figures, directs church survey at the University. Surveys can accurately predict the future of

almost any church by the analysis of statistics.

Graniteville, the site of one of the largest granite quarries in the world, is part of the fast-growing town of Westford. When he went to Graniteville Dr. Artis had been told that the town was 85 per cent Catholic. He found the Catholic population numbered only 49 per cent.

But more than that the survey indicated that 34 per cent of the townspeople were not affiliated with any church.

With the town growing by leaps and bounds, figures, which don't lie, indicated to the logical mind of Dr.

Artis that the right course of action was to keep the church open, not to close it.

Furthermore, the survey indicated that the educational level of the church was much higher than anticipated. There was a good sprinkling of people with college educations.

The figures showed that 45 per cent of the church members were not affiliated with any of the church organizations and as a result took little part in church activities.

"I started from the bottom," Dr. Artis recalled, "and began by training laymen for leadership posts.

"One man came only four or five times a year. Now he has an important post of church leadership."

When Dr. Artis came to Graniteville, the church's physical property was in a rundown condition. Today the church has been completely renovated and has increased its annual budget from \$3,000 to \$11,000.

Now the church is filled every Sunday and a large percentage of the members belong to the various organizations.

Across the mill pond, some 500 or 600 yards away is the Graniteville nursing home operated by Raymond Gladu and his wife Elizabeth.

Mr. Gladu boasts that the morale of his 39 infirm men and women is as high as you will find in any similar institution. He has high humanitarian ideals.

When he first came to Graniteville, Dr. Artis visited the home frequently and became friendly with the men and women who made this their home.

He wanted some way to bring his ministry closer to them. In his congregation he has at least two scientifically-trained engineers, Harold Hoover, employed by the famous Millstone Tracking Station of Graniteville, and Dwight Small, an electronics specialist.

They suggested a telephonic public address system which would bring the Sunday service live to the home every Sunday morning.

This was started about a month ago. It has proven to be highly successful. Many of the bedridden patients take part in singing their favorite hymns, their prayers and the recitation of their creed.

The church they thought was dying has recovered to such an extent that today it is indispensable or as indispensable as any institution can be.



*The men and women patients of the Graniteville Nursing Home at Graniteville, Mass., have become part of the congregation of the Graniteville Methodist Church, the spire of which may be discerned across the mill pond. Every Sunday morning the sermons of Dr. Wayne Artis, the minister, are brought to the nursing home by way of the telephone wire and loud speaker. The patients join in the hymns and prayers and listen to the sermons. They often discuss the service with the minister when he visits them later in the day. Mrs. Elizabeth Gladu, wife of the owner of the home, wears the nurse's costume at the left.*

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## MAY 31

**the end of the World Service year**

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## Higher Call

The Rev. Frank Oldridge, retired Methodist minister, died on March 31 after a long illness. Funeral services were held April 3 in St. Paul's Methodist Church, Waterbury, Conn. Services were conducted by the Rev. Arthur T. Tedcastle, superintendent of the New Haven district; and the Rev. Ernest G. Reith, a retired member of the New York East Conference.

He is survived by two daughters, Mrs. Erik Porterfield, Armonk, N. Y.; and Miss Blanche Oldridge, Washington, D. C.

During his ministry of more than 50 years he served many churches in Maine, New Hampshire and in Massachusetts.

• • •

At the age of 92 the Rev. Olof J. Anderson died April 15 at the Athol (Mass.) Memorial Hospital. He was pastor emeritus of the First Methodist Church in Orange.

Mr. Anderson was born in Skane, Sweden, and came to this country in 1892. He learned the blacksmith trade in Stonington, Me., and graduated from Kents Hill Seminary in 1899. In 1903 he graduated from Wesleyan University.

He served churches in Vermont and in the New England Conference at Ludlow, Rockport, Orange and Feeding Hills. Mr. Anderson retired from the active ministry in 1942.

His first wife, Wartie Butler of Warren, Maine, died in 1923. Two years later he married Martha Knight of Deer Isle, Maine.

His survivors include, besides his widow, one daughter by his first marriage, Miss Emily Anderson of Philadelphia; a son by his second marriage, Dr. Paul K. Anderson of Calgary, Alberta, Canada; two grandchildren; a sister, Miss Ida Anderson of New York City; several nieces and nephews.

Funeral services were conducted at the Orange church by the pastor, the Rev. Francis Ducharme, and the Rev. Clarence F. Avey, Springfield district superintendent.

• • •

The Rev. Roger Emerson Garland, a former member of the New England Conference, died of a heart attack on April 20 in Ellerbe, N. C. He was 62.

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Before transferring to the North Carolina Conference in 1953, he served various charges in the New England Conference: Graniteville; Centralville, Lowell; Broadway, Lynn; Park Avenue, Worcester; Milford; Upton; Chicopee Falls; and Bethany, Roslindale.

He was a graduate of the Boston University School of Religious Education and the School of Theology. In 1930 he was made a full member of the conference.

Survivors include his widow, Irene (Sawtelle) Garland; a son, Wesley; three brothers, the Rev. Malcolm W. Garland of Lynn, Mass., Dr. Philip

HUSBAND AND WIFE now teaching college business administration and high school economics and English desire Summer work in teaching or in retail store, property or food management. Experienced in each field. Could become permanent. Résumé on request. Address ZIONS HERALD, Box 16.

L. Garland of Chester, N. J., and Dr. Gilbert C. Garland, Northeastern University, Boston, Mass.; and two sisters, Mrs. Esther Pierce of Portland, Maine, and Mrs. Miriam Hakewesell of West Caldwell, N. J.

## Haverhill's Mrs. Wallace Active Church Visitor At 75

Methodism seems blessed with senior citizens, still able and willing to carry on a major part of the church work.

Mrs. Chester D. Wallace, church visitor at People's Methodist Church in Haverhill, has made over a thousand calls a year during the past two years.

The Rev. Tex Sample, pastor of the church, is enthused about her work which he said is "outstanding."

Mrs. Wallace has been a Methodist for 65 years and a member of People's Methodist Church since 1916. At the age of 75 she asked her then pastor, the Rev. P. Dale Neuffer, about church visitation. Since that time she has been a frequent guest in the homes and hospitals of Haverhill. She does a fine work with the Home Department of the church. There are 64 members in the group and she delivers personally the copies of *Mature Years* to 50 subscribers.

Born in Haverhill in 1865 she attended Haverhill schools. At the age of 12 she became a member of Grace Methodist Church. After her marriage she moved to nearby Bradford and transferred by letter to People's Church.

After her husband's death she became a nurse. She had received previous training in Red Cross nursing. During vacations she acted as a nurse at the Rolling Ridge Conference Center. At the age of 73 she retired from nursing. One Summer she visited her eldest son in Florida and met a church visitor who awakened her interest in that field.

The following Summer she attended a Christian Ashram at Keuka Lake. When her pastor heard of her interest in church visiting the official board took speedy action.

"It is wonderful work," Mrs. Wallace said. "Meeting people in hospitals and rest homes all over the City of Haverhill and surrounding towns, helps me keep young at heart and it enables me to make new friends and to serve them in some way."

ZIONS HERALD





DR. MARY VERGHESE discusses her life and work with Dorothy Clarke Wilson, author of the newly-published story about "Dr. Mary," the noted paraplegic doctor, entitled, "Take My Hands."

## New Wilson Book Treats Life of "Dr. Mary"

The fertile mind of talented Dorothy Clarke Wilson, wife of Dr. Elwin L. Wilson, Orono, Me., has produced another tremendous book, *Take My Hands*, published by the McGraw-Hill Book Co., Inc., (\$4.95).

*Take My Hands*, is the remarkable story of Dr. Mary Verghese, daughter of a plantation owner in South India.

While attending the Christian Medical College at Vellore under the famous Dr. Ida Scudder, she was severely injured in an auto accident. The accident left her paralyzed from the waist down and it seemed as though her usefulness as a doctor was at an end.

But with great courage and the withstanding of years of painful operations she was able to reconstruct a new life.

Still a paraplegic she learned to perform delicate hand and face operations while seated in a wheel chair.

Despite her handicaps she was able to become a fully-qualified rehabilita-

tion specialist. For long weeks she lay on her hospital bed. She learned what Christian dedication could be.

She found the key to her new life in the words of the old hymn:

Take my life and let it be  
Consecrated, Lord to Thee.  
Take my hands and let them  
move  
At the impulse of Thy  
love. . . .

Several years ago, Mary Verghese came to the United States as both patient and physician-in-training at Dr. Howard Rusk's renowned Institute of Physical Medicine and Rehabilitation in New York.

Looking back over her years of suffering she was able to say: "Without the accident I might have been only an ordinary doctor. Now I have been shown the way to help patients whose needs in India were unmet before."

Not only is the book important as a testimony of moving faith in God's plan but as a biography that will inspire the handicapped.

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## BRIEF NOTES

● Ground-breaking ceremonies were held for the new \$56,000 educational unit of the Marlboro Methodist Church on Sunday, March 31. Participating in the ceremonies were: the Rev. M. Francis Reeves, pastor; Mayor Kuson J. Haddad; N. Wayne Girard, chairman of the building committee, and Willis L. Beals, contractor. Other participants: John Hunter, superintendent of the Sunday School; Mrs. Carol Field, chairman of the commission of education; Miss Linda Felch, youth fellowship president; Mrs. Melvin Little, representing the Woman's Society of Christian Service; C. Dean Dorchester, chairman of the Board of Trustees; and James O. Ervin, lay leader.

● J. Calvin Shedd, son of Dr. and Mrs. G. Vaughn Shedd of Boston, has been promoted to the rank of Lieutenant junior grade in the United States Navy. He is presently serving in the Patuxent River Base in Maryland. Dr. Mark R. Shedd is superintendent of schools at Englewood, N. J., the Rev. Vaughn Frederick Shedd is a minister in Marshfield.

● The estate of Albert and Annie Newcomb left a trust fund of \$10,800 for Emmanuel Methodist Church in Mansfield. The will specifies that the income of the fund may be used only for operating expenses of the church. For many years Mr. Newcomb was employed by The Foxboro Company. His wife, Annie, who died a few years ago, was a teacher and conducted a kindergarten in Foxboro. She was a sister of the late Elwyn Carpenter of School St. Her mother, Annie L. Carpenter, was a charter member of Emmanuel Church.

● The Rev. Frank G. Kelly of Contoocook, N. H., has announced that the Methodist Church has purchased a new parsonage with the hope of erecting a church school building on the lot.

● The Rev. Wayne S. Moody, pastor of the Butler Memorial Methodist Church in Beverly, delivered a series of inspirational addresses for students at Wesley Methodist Church, Amherst, April 16-18. The Rev. Richard E. Harding, pastor of the church and director of Wesley Foundation, called the mission "a continuation of the Easter experience characterized by Methodists as the Aldersgate experience."

● *A Man Spoke, a World Listened* is the title of a newly-published biography of Dr. Walter A. Maier, a radio minister of the 30s and 40s, written by his son, Dr. Paul L. Maier, assistant professor of history at Western Michigan University. Walter Maier was born in Boston and much of the book has Boston and New England as its setting.

● The Rev. Lewis R. Schultz, pastor of St. Luke's Methodist Church in Derry, N. H., presented the God and Country Award to his 14-year-old son, William H. Schultz, on Sunday, March 31. Members of the Scout Troop 139 attended in a body.

● The Rev. Lawrence L. Hucksoll of the Federated Church in Bristol, N. H., will exchange pulpits with the Rev. Herbert Brooke, Aquila Road Church, Jersey, Channel Islands, England, for several months this year. Each minister will live in the other's parsonage, drive the other's car and will preach and fulfill the usual pastoral duties of his opposite number. Twenty-four Methodist preachers, twelve American and twelve British, are participating in pulpit exchanges this year, according to Dr. Lee F. Tuttle, Lake Junaluska, N. C., the U. S. secretary of the World Methodist Council.

● The Rev. Willis P. Miller, Atlantic Methodist Church, North Quincy, has been elected as the Methodist representative on the Board of Directors of the Chinese Christian Church of Boston.

● Dr. Ralph W. Sockman, for 40 years minister of Christ Church (formerly the Madison Avenue Methodist Episcopal Church) in New York City and for 12 years Associate Professor of Practical Theology at Union Theological Seminary, has been named Harry Emerson Fosdick Visiting Professor at the Seminary for the 1963-64 academic year, according to an announcement by President Henry P. Van Dusen.

● In the new country of Malaya, one of the most highly developed nations in Asia, The Methodist Church shows growing strength in its educational and evangelistic ministries. It is the largest Protestant denomination in the country, though its membership in proportion to total population is small. A prominent leader in Malaya Methodism has recently reported that membership in one of the country's two annual conferences grew by almost 11 per cent from 1960 to 1962.

● Bishop Paul Neff Garber of Richmond, Va., is the new president of the Council of Bishops of The Methodist Church. He was elected by his episcopal colleagues at their semi-annual meeting in San Francisco, April 16-18. Bishop Garber succeeds Bishop Marshall R. Reed of Detroit. Other officers elected include Bishop Lloyd C. Wicke, New York, president-designate, to take office as president in April, 1964; and Bishop Roy H. Short, Nashville, Tenn., secretary of the council for the quadrennium.

### Summer Camp Programs.

#### *New England Conference*

##### Senior High

June 23-29 Institute Rolling Ridge

June 30-July 7 Music Institute Camp Laurel Park

July 14-20 Institute Rolling Ridge

July 28-Aug. 3 Youth and Missions Conference Rolling Ridge

Aug. 11-17 Officers' Training School Rolling Ridge

##### Junior High

July 7-13 Institute, grade 9 Rolling Ridge

July 7-13 Institute, grades 7, 8, 9 Laurel Park

July 7-16 Rustic Camp, grades 7, 8 Laurel Park

July 21-27 Institute, grades 7, 8 Rolling Ridge

Aug. 4-10 Institute, grade 9 Rolling Ridge

Aug. 18-24 Institute, grades 7, 8 Rolling Ridge

##### Adults

June 14-16 Inter-conference Family Week-end Wanakee (Meredith, N. H.)

Aug. 30-Sept. 2 Young Adult Week-end Laurel Park

##### Junior Camp

June 23-29 Rustic Camp Laurel Park

June 30-July 6 Camp Rolling Ridge



# Final Easter Service at Church of All Nations

*famous Boston institution faces demolition*

The Rev. John E. Barclay, pastor of the Church of All Nations of Morgan Memorial, announced at the 45th Easter Anniversary service that they have received notice from the Massachusetts Turnpike Authority that they must move by the end of May.

This latest notice is in the nature of a reprieve since it was originally thought that they would have to move immediately after Easter.

Mr. Barclay revealed that the brownstone front of the old church had been twice used by other churches. Originally the stones were part of the Church of the Messiah which once stood at the corner of Bedford and Summer Streets in downtown Boston.



*Nurses sing at final women's service. The New England Deaconess Hospital Glee Club sang a program of music at the Morgan Memorial Church of All Nations on Sunday, March 31. Mrs. Porter Brown of New York City, general secretary of the Woman's Division of Christian Service, was the principal speaker. The church will soon be demolished for the Massachusetts Turnpike Extension.*



*Bishop James K. Mathews certifies Virginia Bartee Fenton as a director of Christian Education at the final Easter service of the Church of All Nations in Boston, soon to be torn down to make way for the Massachusetts Turnpike Authority.*

The stones were used again on the front of the Old Second Church when it was in Copley Square.

Referring to the early demise of the old structure Mr. Barclay said with a note of pathos:

"Now I guess it is time for the stones to have a rest."

Bishop Mathews, who had returned from a missionary journey to Africa and India two days before, preached the sermon.

Many visitors from outside churches attended.

Virgia Bartee Fenton, a native of Bay Spring, Mississippi, was certified as a director of Christian Education by Bishop Mathews and Miss Fern E. Scribner, executive secretary of the Board of Education.

An unusually fine program of music was sung under the direction of Ella France Jones, organist and minister of music.

The soprano soloist was her daughter-in-law, Ruby Stevenson Jones, one of the two regular soloists at St. Paul's Episcopal Church in Brookline, and well-known in Boston musical circles.

Other participants in the program were: the Rev. Frederick P. Frank, and the Rev. Bradford H. Bryant, associate ministers; the Rev. Richard Owens, president, Interdenominational

Ministers' Alliance; and Clarence Beasley, executive secretary of the Boston Council of Churches.

## Plan Industrial Relations Conference End-of-Month

Bishop James K. Mathews will preside at a conference on industrial relations at the Lewiston, Me., Methodist Church on May 29.

The Rev. Luther P. Tyson, Boston Methodist Area chaplain on industrial relations, will be in charge of the program.

Speakers will include Dr. Robert Babcock of the University of Vermont and Dr. Cameron P. Hall, executive secretary of the church and economic life department of the National Council of Churches.

Panel discussions will highlight the afternoon and evening programs. Featured on the panel will be Dr. Lloyd H. Elliott, president of the University of Maine; Miss Marian Martin, Commission of Labor for the State of Maine; and James N. Williams, executive director of the Urban League of Rhode Island.

Laymen and clergymen will attend from Maine and other sections of New England.

The theme of the conference will be "One Man, One Boat," an exposition of rural-urban imbalances.

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*JUDY'S SEVENTH grade class uses a filmstrip to review Methodist church history.*



*JUDY LEADS a workers' conference on "How Do We Teach the Bible?" Her supervisor helped her plan the session and evaluate it.*

## Visiting Melrose's Interns . . .

Last year the New England Conference Higher Education Fund awarded four scholarships to students at Boston University School of Theology. The students, called "the New England Conference Interns," were assigned to work in local parishes under the supervision of the pastor. The purpose was to offer a realistic, over-all view of the parish ministry to those in preparation for church vocations.

Two of the Interns, Judy Kerr and Henry Sherer, were sent to First Methodist Church, Melrose. Their parish supervisors were Dr. Lemuel K. Lord, pastor of the church, and Rosalie V. Jenkins, Director of Christian Education.

Here is a picture report on the variety of experiences, which have been available to them during the year.



*DR. LORD leads the informal staff meetings on Tuesday evenings. On hand are Rosalie V. Jenkins, director of Christian education, and Robert Buckwalter, minister of youth.*

### *What the Interns say about the program:*

**JUDY:** "My experiences have been rewarding in many ways. The contacts with the professional staff at First Methodist have been interesting and most enlightening. Teaching and learning with a group of keen-minded seventh graders have been both exciting and humbling. I have gained much confidence and a deeper commitment to a church vocation."

**HENRY:** "I am grateful for the opportunity to see and feel a local church at work. The most meaningful part of the experience has been to share in the ministry and fellowship of the Melrose congregation. The high point each week is leading in worship the people I have come to know. It is during moments such as these that the pastoral ministry lives and becomes more than textbooks and professional courses."





*Participants in five-weeks' lay speakers' training session holds final meeting at Newton Centre Methodist Church on Sunday, March 31. James Fraggos, conference lay leader, and Adam Green of Watertown, district director of lay speaking, are at the right.*

## 31 Complete Lay Speakers' Session

Culminating five weeks of training, 31 participants in a lay speakers' training session were presented with certificates.

James Fraggos, New England Conference lay leader, organized the program aimed at creating a pool of trained Methodist laymen for service in those churches where there is a lack of trained personnel.

Adam Green of Watertown, district director of lay speaking, was in direct charge of the training program. Assisting in the training course were: the Rev. Lawrence A. Larson of Dorchester; the Rev. John E. Barclay, pastor of the Church of All Nations; Robert W. Brown of Lynn, conference secretary of stewardship; Alfred Cook, Watertown; the Rev. Wilbur C. Ziegler, Milton; the Rev. Daniel C. Whitsett, Cambridge; the Rev. Guy H. Wayne, district superintendent of the Boston district; Dr. Don Weikert, Boston; Mason N. Hartman, Needham, and Ernest McKenzie of Wal-  
tham.

Completing the course were: lay speakers—G. Robert Bennett, Grace Methodist; Walter Berthelsen, Jr., Atlantic Methodist; Virgil Bombaci, Parkman Street Methodist; Gordon

Y. Case, Newton Centre; Alfred Cook, St. John's, Watertown; Francis Duffey, Fisk Memorial, Natick; Ra'ph Hemmingsen, Jr., Plainville; Fred Kohler, First-Copley; Alex O. Levy, Jr., College Avenue; Arthur Prescott, First, Newton; Miss Frances E. Smith, Grace Methodist; Ivan B. Walsh, College Avenue; Arthur W. Wilson, Plainville; Roger N. Wolcott, Upham Memorial; Dante R. Zaroni, Bethany Methodist.

Worcester district: Dale L. Gerboth, Sudbury Methodist; Reuben H. Guenther, Community Methodist; Carl Hatch, Community Methodist; Austin W. Walker, Gleasondale. Lynn district: Vernon Welch, Lexington Methodist.

## Preview of 1963 New England Southern Annual Conference

Delegates from the New Bedford, Providence, and Norwich districts will meet at Connecticut College in New London, Conn., June 19-23, for the 123rd session of the New England Southern Annual Conference.

The host is the Methodist Church of New London, the Rev. Percy F. Smith, pastor. Bishop James K. Mathews will preside.

The Bishop will conduct the Service of Holy Communion on Wednesday evening at 8 P. M.

On Thursday the Memorial Service will be conducted by the Rev. Charles X. Hutchinson, former superintendent of the Norwich District and now editor of *Progress*.

The speaker for Thursday evening's program will be Dr. Robert Fisher Oxnam, president of Drew University, Madison, N. J., and son of the late Bishop G. Bromley Oxnam.

Leon Hickman, vice-president of the Aluminum Corp. of America and chairman of the jurisdictional boundaries commission, will speak on Friday night.

On Saturday evening an original dramatic production will be presented by the Trinity Square Players of Trinity Union Church in Providence. The play has been written and will be directed by the Rev. Richard D. Waters.

Bishop Mathews will preach at the Sunday morning worship service. In the afternoon he will conclude the conference with the ordination service and the reading of appointments.

## Bus to Transport Silver Bay Delegates

Plans for a wider participation in the Silver Bay (N. Y.) Missionary Conference have been announced by the Board of Missions of the New England Southern Conference.

In an effort to stimulate a greater attendance at this assembly the Board of Missions has decided to hire a bus which would schedule its point of departure as New Bedford, stopping at Providence and Willimantic, Conn., to pick up passengers from those districts. In the event that there are insufficient registrants to merit the hiring of a bus, local car pools will be formed with mileage allowances being paid to the drivers.

Local church commissions on missions and Woman's Societies of Christian Service are asked to consider helping to underwrite the other costs and to send delegates to this important assembly.

There will be lectures, workshops, and classes dealing with Christian missions and those who serve in them. The Conference on the Christian World Mission meets July 10-17.

Registration forms and further information can be obtained from the Rev. Charles Reynolds, 104 North Main St., Attleboro, Mass.

*Aldersgate Year*  
1963

**GERMAN-TRAINED** organ builder available for repairing and tuning pipe organs. Contact Box X, "Zions Herald," 581 Boylston Street, Boston 16, Mass.

## Open House Held At New Lynn Parsonage

On Sunday, April 21, 1963, an open house was held at the new parsonage of the South Street Methodist Church in Lynn, Mass. It was the realization of a dream in the hearts of the people and the current pastor, the Rev. Dean E. Benedict and his wife, Jean. The purchase of the lovely, new garrison-type colonial home in the Austin Square area of West Lynn marked the completion of a cycle.

The first parsonage of memory was located on South Street near the church. In later years, the church home moved some distance from the church to Bellevue Road where it remained until the late 1950s when it was sold. When the present minister arrived a home was purchased in South Peabody, about four miles from the church. With the sale of this house and the purchase of the new home, within a mile of the church, the cycle of moving away and back is complete.

The people of South Street are very proud of this step forward in a program labeled "Action out of Concern." It is felt that this new location will bring the pastor and the people closer together and provide a greater Christian witness in the community.



*OPEN HOUSE* at new South Street Church parsonage in Lynn. On hand to greet visitors to the new church home were the Rev. and Mrs. Dean E. Benedict and, seated, Miss Ida M. Moody, recording steward of the church.



*An original oil painting by Warner E. Sallman, nationally famous religious artist, was dedicated at the Belmont Methodist Church on Sunday, March 31, in memory of the late Mr. and Mrs. Walter S. Bruton, who owned the painting. Left to right: the Rev. Guy S. Morrison of Christ Church, Wellesley, a personal friend of Mr. Sallman; Mrs. Helen Woodward, the soloist and close friend of Mr. and Mrs. Bruton; Dr. H. Daniel Hawver, parish visitor at the Belmont church, who gave the meditation; Miss Marjorie Berry, soloist and personal friend of Mr. and Mrs. Bruton; and the Rev. Ernest R. Case, pastor of the Belmont church, who presided and told the story behind the painting.*

## Bishops Call for Missions on the Ministry

A series on one-day convocations to be held across The Methodist Church in the autumn of 1963 "to consider the challenge and the glory of the Christian ministry" was launched by the Council of Bishops at their recent semi-annual meeting in San Francisco.

To be known as "The Bishops' Mission on the Ministry," the plan involves a convocation in each conference (or Area). Each is to be chaired by the resident bishop but will be featured by the participation

of three visiting bishops from other jurisdictions.

The text of the bishops' Call follows:

We, the Bishops of The Methodist Church, herewith issue a Call for a Mission on the Parish Ministry to be held in the Conferences of American Methodism during the autumn of 1963. The foundation stone of Protestantism is the proclamation of the Word. The advance of the Faith in these crucial times is bound up with the vitality of the ministry. The hope of Methodism in the days ahead depends on the enlistment of sterling men and women for the service of Christ in the pulpits of His Church. As Chief Pastors in the Methodist fold, we take upon ourselves a Mission to the Methodist people and summon them to meet with us in their several Conferences to consider the challenge and the glory of the Christian ministry.

*Aldersgate Year*  
1963



# Latest Papal Encyclical Draws Praise from Top Methodists

Two national Methodist leaders in Washington, D. C., have praised the latest encyclical, "Peace on Earth," from Pope John XXIII.

Both Bishop John Wesley Lord, a vice-president of the General Board of Christian Social Concerns, and Herman Will, Jr., director of the board's Division of Peace and World Order, issued statements emphasizing the encyclical's call for building world understanding and for realizing the nature of modern war.

Said Bishop Lord:

Men of good will the world over will hail the encyclical of the Roman pontiff.

Men's great need is for a creative international policy that will build world community. The powers that shape our destiny are forcing us to achieve a greater humanity. We can no longer accept the monstrous immorality of nuclear war.

We hail the pontiff's call for trust among men. This is a belief in a real future and an openness to new possibilities through collaboration. Man's last court of appeal is not that of

war, but of divine arbitration. Peace begins in the minds of men. The encyclical is a mandate for men of good will everywhere to accept a morality consistent with the new conditions of life.

Mr. Will said:

Pope John's encyclical, "Peace on Earth," is a welcome and needed message to the world. He wisely combines emphasis on the urgent need for disarmament with a call for strengthening the United Nations to safeguard world peace.

Many Christians share his conviction that "it is impossible to think that in the atomic era war can be used as an instrument of justice." This realistic view of modern war must be grasped by more and more people if a stronger and more effective popular will to peace is to emerge.

The Pope's support for negotiation underlines the need for the nations to work more energetically on resolving the issues which give rise to serious tension among the great powers. His message will be welcomed by Christians around the world.



Protestant and Catholic leaders attend workshop on alcoholism at Boston College High School. Left to right: John Park Lee, president of the North Conway Foundation; Richard Cardinal Cushing, Catholic Archbishop of Boston; the Rev. David A. Works, executive vice-president of the North Conway Foundation; the Rev. Wilbur C. Ziegler, chairman, representing Bishop James K. Matthews of The Methodist Church and Bishop Anson Phelps Stokes, Jr., of the Diocese of Massachusetts of the Protestant Episcopal Church.

May, 1963

## MIXED MARRIAGES

(Continued from page 10)

(1.) One of them may "turn," in which case they will be able to proceed according to accepting one faith or the other. This is not a mixed marriage.

(2.) If neither of them "turns," difficulties arise. If they decide to be married by a Protestant minister, the Catholic can no longer receive the sacraments of Holy Communion or penance from his church. It grieves the priest or minister to enter a home and to hear "my partner is different."

If such a marriage is consummated the question then arises as to whether the home will be regarded generally as a Protestant or as a Roman Catholic home and whether the children will be reared or trained as Protestant or Roman Catholic. In either case how will it be done in a home that is not united?

Should the parties decide to be married by the priest and receive a dispensation to do so, the marriage cannot be performed with the full blessing of the church and this is a

(Concluded on page 23)

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## Methodist Church Seeks 75 for Deaconess Work

The Methodist Church must find and recruit its most capable women for deaconess service in unconventional ministries on the frontiers of the Church. The immediate and critical need of new deaconesses was pointed out in New York by the Church's Commission on Deaconess Work. Miss Mary Lou Barnwell, executive secretary of the Commission, said that deaconesses are retiring and being otherwise lost to active service faster than new ones are being recruited. She said the Commission has set a goal of 75 new deaconesses during 1963, one new recruit for each of the years that the Methodist deaconess movement will have been in existence. There are now about 400 deaconesses.

A deaconess is a woman commissioned by The Methodist Church to work in the church in any capacity not requiring ordination.

Church and society, Miss Barnwell said, have been slow to recognize the usefulness of women in places of administration and policy-making, a leader of The Methodist Church's corps of professional women workers said. Even so, she added, it is still the church that provides the greatest opportunities for women to give expression in word and deed to great ideas.

Though the goal is to recruit 75 deaconesses during 1963, 500 or more could be placed today if they were available, said the Rev. Dr. J. Otis Young, of Chicago, an associate publisher of the Methodist Church and a

member of the Methodist Commission on Deaconess Work.

"I do not want to be an alarmist or a pessimist, but I believe that the future of the deaconess movement in The Methodist Church rests on the number of new deaconesses who can be recruited by 1968," Dr. Young said. "I am encouraged, however, by the fact that more inquiries are being received now about deaconess work than at any time in the last 25 years. We remember that the number of new deaconesses—and this is true of professional church workers of all kinds—depends on the seed sown in local churches. God calls to Christian service, but we must still recruit."

Another executive said the church faces an important task in bringing a positive approach to bear on recruitment and in emphasizing that what one lives to do is more significant than what one does to live.

The Rev. Richard Bauer, Nashville, executive secretary of the Interboard Committee on Christian Vocations, said that in affluent America, persons must be helped to see that satisfac-

tions are not to be found in salary status and security alone but rather in accepting the challenges of sacrifice, suffering and service. The needs of the world and the concerns of the church call for spiritually alive, mentally alert and creatively imaginative persons to consider vocation within the employment of the church.

"The Methodist deaconess in her unique relationship to the church can provide a variety of services in Christian education, health and welfare work, community centers and elsewhere," Mr. Bauer said. "Some of these may be unconventional ministries, but the church must meet people where they are."

## Area Laymen Will Have June Assembly

The eleventh annual Boston Area Methodist Laymen's Assembly will be held June 14-16 at Plymouth Teacher College in Plymouth, N. H. About 200 men are expected to attend.

Included as speakers are Bishop James K. Mathews; Dr. Wendell Yeager, Boston University; and the Rev. Robert L. Treese, field worker at Boston University School of Theology who will serve as resource leader.

Dean of this year's assembly is James Fraggos, lay leader of the New England Conference.

The registration fee of \$21 should be directed to the registrar, Edward C. Reneau, 26 Howard Street, Keene, N. H.



**GUEST PREACHER** at Area Aldersgate Service at the Cathedral of the Pines, Rindge, N. H., July 28 at 3.30 P. M., will be the Rev. Frederick E. Maser, pastor of Old St. George's, Philadelphia. Bishop Mathews will preside at the service which will also feature a 75-voice choir singing Wesley hymns. Sponsoring this service is the Boston Area Commission on Public Relations and Methodist Information.

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## MIXED MARRIAGES

(Concluded from page 21)

disconcerting start in life for the Roman Catholic as well as the Protestant.

In the case of the Protestant party it is required that a declaration must be signed to the effect that children will be baptized and brought up in the knowledge and practice of the Catholic religion."

You can see where there can never be a clear understanding by the children. "Why doesn't Daddy go with us or why doesn't Mother go with us?" This makes a mixed marriage practically intolerable for both the Catholic and the Protestant.

It is unfortunate that mixed marriage is often the result of indifference on the part of one of the parties.

Anyone who prizes his faith as he ought to prize it, isn't going to give it up, and it won't be any easier to marry a person whose faith contradicts his. The choice of a partner should be based on a more solid foundation than romantic love.

To the Protestant and Catholic the home is the center of spiritual life. Daily worship is to be desired by both faiths. The Christian home demands unity of faith and, if this fact is emphasized prayerfully by those contemplating marriage, they will be aided by a wise choice.

Dr. Henry Bowman who made a ten-year study of divorce concluded by saying that divorce was not so much a marriage failure as a courtship failure.

If the divorcing couple has had a satisfactory courtship, he said, they could have discovered that they did not have the common interests, common ideals, common religion, and common background which tend to promote the successful marriage.

The natural outgrowth of courtship is marriage. There may be more engagements today than ever before due to the fact that the stigma attached to the jilted is not as strong as it was years ago. At one time a betrothal was considered almost as sacred as marriage.

The young man who tried to skip town was brought back and could be liable for a breach of promise suit. There were almost as few broken engagements as there were divorces.

Engagement does not mean that the couple can live as man and wife. Dr.

May, 1963

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Marion Hilliard, a surgeon, said: "Chastity is a battleground in which the stakes are high—so high that they make the struggle worth-while. Perhaps for some the nearer the wedding day approaches the more difficult it is for them to remember they are not married.

The reasons why sexual union should be consummated only after marriage are profound. Sex is not a short-range value but one of long-range. Once the couple achieves this faith they will be able to rise above temptations of intimacy. The dis-

ciplines learned during the engagement period may well become the foundation for the greatest sexual happiness within the ongoing discipline needed for a creative marriage.

There will be that period when longer embraces, deeper kisses or even more intimate caressing will seem to you proper and a beautiful means of expressing the love you share for your betrothed. But your mutual discipline will empower you to keep such moments brief, and treasured intimations of what is to come.

## MRS. SHEDD

(Concluded from page 4)

St. Louis, years ago, a big brewer was converted and he turned over his life and fortune to the cause of Christ.

"Yes, we must be concerned over the souls of these people engaged in it, concerned at the top instead of always being willing to 'mop up,' after the harm is done. That is why I feel that the Mothers' Committee and the Federation of Women's Clubs can be the vehicle through which Christ may work.

"We find among the Catholics, an organization called 'The Pioneers,' who proudly wear a pin that stands for total abstinence.

"Our Methodist Church social creed, our WSCS, and the United Church Women are organized to support the United Nations. We are vigilant to work for this. The American Mothers' Committee crosses all barriers of race, creed and color and has the high standards of our great church."

## GOOD NEWS

(Concluded from page 5)

Church in a town adjacent to Acton) to do a door-to-door canvass of Acton.

After brief instructions, the callers went out in teams, having been assigned by streets. Key questions for each family were, "Would you favor a new Methodist Church in Acton?" "Would you attend?" "Would you send your children?" "Would you join and/or support a new Methodist Church?" Calles were made on 747 families, or approximately one out of every three families in Acton. No follow-up calls were made, for it was felt that sufficient data had been gathered to give an accurate picture.

Evaluation of the data tended to support earlier tentative conclusions. Thirty-five per cent of the population proved to be Roman Catholic, 54.3 per cent were Protestant, and 10.7 per cent were "other." The survey also indicated that approximately 60 per cent of the Protestant population was not identified with any local church. Moreover, there were 109 families who favored a new Methodist Church and who further indicated that they would consider attending themselves or sending their children.

It seemed time for the Methodists to take definite steps toward establishing a new church. But there was still much to be done before a new church could become a reality. A report had to be made to the Conference Board of Missions, approval for a new church allocation had to be secured from the Massachusetts Council of Churches, Department of Research and Strategy, the District Board of Church Building and Location had to be consulted. Dr. Albert Adams of the National Division of the General Board of Missions was called for consultation. Immediate steps were taken to secure a build-

ing site; a place of meeting was secured, conferences were held with the Conference Cabinet, with church architects and planners and with local Methodists.

A mailing list of interested persons was prepared, announcements of services were made, group meetings in homes were held, a telephone chain was organized. Such were the preparations that preceded the first act of public service. In retrospect it seems that great deal of effort went into what some might call preliminary work. However, it was soon apparent that none of the preliminary work had been wasted motion.

We were ready to begin holding services. On October 1, 1962, I was appointed to serve for a period of three months as "organizing pastor" of the Acton Church. Our first service was held on World Wide Communion Sunday. Forty-three persons attended and, at the close of the service, twenty-six presented themselves for membership. A new Methodist Church had made its beginning. Today, six months later, St. Matthew's Methodist Church of Acton has a full-time pastor, an average Sunday morning attendance of between 125 - 150, a membership of over 100, and a budget based on an average pledge of more than \$7.00 per pledging unit, with every family in the church pledging. There is a spirit of optimism among the people and plans for building are already taking shape.

We have learned some things from this experience. Some of them are of significance to be shared. They can be listed rather briefly. First is the importance of door-to-door canvass. No other type of survey makes the impact upon a community that is made by door-to-door calling. Second is the importance of at least a few local people who are keenly interested. Three families formed the nucleus of our Acton group. Their interest was invaluable. Third, the absolute necessity of pastoral calling. The correlation between calling and attendance was absolutely amazing. Fourth is the need for "transfer evangelism." Fifth is the significance of timing. Most people move during the summer months and the best prospects for a new church are to be found among new residents. July and August are excellent months for pastoral calling in suburban communities. Sixth, there is a need for a strong sense of fellowship. A new Church cannot offer facilities, program or prestige. It can offer freedom from established tradition, the personality of the minister and a warm fellowship, plus lots of hard work. The importance of this sense of fellowship cannot be over-estimated. Seventh, the support and co-operation of the "larger church" is essential. Any new church is very dependent upon the District Superintendent, the Conference and the National Division. Finally, the guidance of God through the Holy Spirit is essential in every undertaking.

This, then, is the way in which one new Methodist Church came into being. It has been a thrilling experience. We dare to believe that it is only the first of others that are to follow.







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# ZIONS HERALD

New England Methodist Monthly



JUNE, 1963







# ZIONS HERALD

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Warren C. Carberg, Editor

Members of the Boston Wesleyan Association: Henry W. Webster, president; Arthur T. Gregorian, vice-president; Loring W. Powell, treasurer; Vincent P. Clarke, secretary; Alden Eberly, auditor. Lewis A. Gray, Russell W. MacLaren, Dr. Emerson Sylvester, and Robert T. Sanford, board of directors with the officers. Howard D. Brewer, Lewis M. Hollingsworth, Stephen C. Luce, Jr., Arland A. Dirlam, James Fraggos, Mason Hartman, and Henry C. Young.

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## On the Cover . . .

No segregation here. Proper Bostonians mingle gladly with their Negro neighbors at the huge rally on the Boston Common, Sunday, May 12. The big sign at the rear was carried by Boston University students. Police estimated that 10,000 attended.

## Inside Front Cover . . .

President Kennedy presents the NASA Distinguished Service Medal to Maj. Gordon Cooper, 22-orbit space hero, during a White House ceremony, May 21. Identifiable from left are Mrs. Hattie Cooper, mother of astronaut Cooper; Mrs. Cooper and their two daughters, Camala and Janita; Cooper; Astronaut Virgil Grissom; and President Kennedy. (See story on page 11.)

## Inside Back Cover . . .

Passing the gavel, Henry W. Webster of Waban, widely-known Boston insurance executive and president of the Boston Wesleyan Association, was elected president of Morgan Memorial, Inc., at the annual luncheon meeting on May 15. Here he is shown receiving the gavel from Vincent P. Clarke (l.) of Winchester, Boston attorney and outgoing president.

## Back Cover . . .

Bishop James K. Mathews was the speaker at the 13th annual Communion breakfast, May 19, at the Boston Arena. Bishop Mathews declared "Africa is our mirror in the treatment of the Negro in this country."

You can give a needy child a little blue sky this summer from the thickly settled and hot streets of the city by sending him to Morgan Memorial Fresh Air Camps, South Athol.

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# New Hampshire Methodists Meet at Concord

**sweepstakes law  
draws forth strong  
criticism**

The 134th session of the New Hampshire Annual Conference of the Methodist Church held May 1-5 at Wesley Methodist Church, Concord, N. H., focussed on the attention of the entire country this year.

Columbia Broadcasting System regarded the New Hampshire sweepstakes situation of such importance that they sent a crew from New York to film the morning worship service when Bishop James K. Mathews delivered a scathing indictment of the new law which would finance education by the sale of lottery tickets, these to go on sale at State-owned liquor stores and race tracks.

Bishop Mathews declared that passage of the sweepstakes bill has shattered "a cherished image of New Hampshire."

"Associated with this state, rightly or wrongly," he said, "are the qualities of plain, frugal living and solid virtues which Americans have always cherished, even when they have not practiced them.



*Bishop James K. Mathews is welcomed by Governor John W. King at New Hampshire Annual Methodist Conference. Left to right: Bishop Mathews, Governor King and the Rev. William Lewis Shafer, Jr., chaplain of the legislature.*



*Beautiful Wesley. The congregation of Wesley Church, Concord, N. H., bow their heads in prayer at the Sunday worship service.*

"Our traditional image throughout the country has been that we represent the qualities of the Old Man of the Mountain—the Great Stone Face. We pride ourselves on being the Granite State.

"Then a state lottery in New Hampshire of all places. It is a little like suddenly coming upon one's maiden aunt playing the slot machines in Reno. Must New Hampshire become the Las Vegas of the East?"

Bishop Mathews called legalized gambling "a long, sorry, sordid tale of failure to fulfill the rich promises its advocates make for it."

Referring to Nevada where there has been legalized gambling since 1931, Bishop Mathews said of it: "Nevada's crime rate is the highest of any state in the nation. Her suicide rate is twice the national average. Indeed, that state has reaped a grim harvest.

"The very day the sweepstakes bill was passed in New Hampshire, the state of Maryland abolished legalized slot machines. The promise of an affluent society from legalized gambling is illusory.

"Legitimate business suffers, foreclosures increase, organized crime rolls in and human weakness is exploited. Legalized gambling is another form of taxation, imposed on the very people in our community who can least afford it. The Sweepstakes law is folly when looked at from almost any standpoint. New Hampshire, the Granite State, has built its house, not on the rock but on sand. . . .

"It is not enough for Christians merely to deplore and church assemblies to condemn. They must help devise remedies and then take the social and economic medicine required—even though it may be bitter.

(page 6, please)

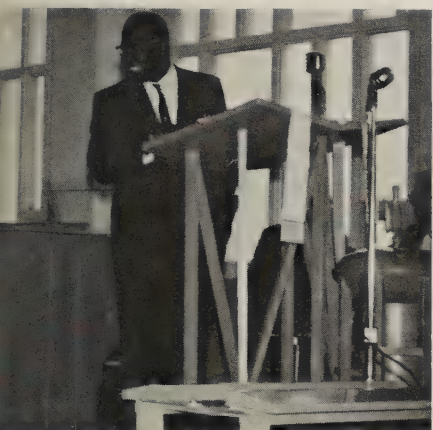




*The Rev. Reginald B. Nichols receives a retirement pin from Bishop Mathews at the New Hampshire Annual Conference.*



*Ministerial Members of the annual New Hampshire Methodist Conference outside the Wesley Church. Bishop Mathews is in the center. The only woman minister is the Rev. Faith Chandler at the extreme left of the front row.*



*President H. V. Manning of Claflin College speaks to members of New Hampshire Annual Conference at Wesley Church, Concord, N. H.*



*Corsage for the first lady. The Rev. Paul A. Stauffer presents Mrs. Mathews with an orchid at the New Hampshire Annual Conference while Bishop Mathews watches. The Rev. William Davis, conference secretary, is in the rear.*

## Picture Highlights of 1963

## New Hampshire Conference



*Bishop James K. Mathews presents Minute Man check for \$6,000 to Stanley M. Haynes of Grace Church, Haverhill, at the annual New Hampshire Conference at Wesley Church, Concord.*



*New Hampshire lay delegates at the New Hampshire Annual Conference outside Wesley Church, Concord, May 4.*





*Solemn moment—Ministers of the New Hampshire Annual Conference at the consecration service at Wesley Methodist Church, Concord, N. H., on May 5.*

#### **N. H. CONFERENCE** (Continued from page 4)

"We need better schools, for New Hampshire pays less than half the national average per child for education. We need other improved public facilities and services. Where shall the money come from? From legalized gambling? Or from sounder taxation? New Hampshire has no State income tax; no state sales tax; the highest property tax of the 50 states.

"A realistic reappraisal of tax structure is called for and the Christian who deplored a state lottery should be the first to support tax reform. Gambling is surely not the road to abundant life."

Another high point of the conference was the presentation by Bishop Mathews of a Minute-Man check for \$6,000 to Stanley Haynes of Grace Methodist Church in Haverhill for the new church under construction.

Delegates elected to the General Conference were: ministerial, the Rev. Lewis H. Moulton, Concord; lay, James R. Lytle, Littleton; jurisdictional, delegates to the general conference and, ministerial; the Rev. Paul



*Delegates and reserves elected to the General and Jurisdictional conferences at the close of the New Hampshire Annual Conference outside Wesley Methodist Church, Concord, N. H.*

A. Stauffer, Concord; and the Rev. J. Norman Barrett, Manchester; lay: Mrs. Howard W. Knight, Nashua; and Alfred F. Mundy of Rye.

The Board of Christian Social Concerns condemned New Hampshire's "flirtation" with the Sweepstakes Bill which was called an instance of the need for a broad based tax.

Opposition was expressed to the so-called "right to work," law because it said that it undermines the security of the worker.

The report concerned itself with the problem of unemployment, racial discrimination, salacious and pornographic literature; alcoholism, the abolition of capital punishment; the reduction of military armament under international inspection and control; nuclear free zones around the world; support and strengthening of the United Nations; and commendation of the Peace Corps.

The report commended the President "for his use of restraint under great provocation and popular pressure in the recent Cuban crisis and for his refusal to take unilateral military action without first consulting with the Organization of American States and the United Nations."



*Bishop Mathews awards certificates of ordination to ordinands at closing session of ordination at New Hampshire Conference.*

Memorable addresses were delivered by Dr. Harry Denman, General Secretary of the Board of Evangelism; and by the Rev. J. Edward Carothers, senior minister of Memorial Methodist Church, White Plains, New York.

The changes in appointments were read by Bishop Mathews on Sunday afternoon, May 5, at the closing session of the conference. They become effective on June 23.

*Northern District*—Concord, Wesley, Vernon C. French, Jr., from First Church, Rochester, where he has served for five years. Enfield, Canaan, and West Canaan, William J. Davis from Whitefield and Jefferson. Franklin and Tilton, Stanley M. Sprague, pastor at Portsmouth for the last six years. Lisbon and Landaff, Dwight S. Haynes, who has been attending school. Littleton, Edward A. Milley, following a six-year pastorate at Main Street Church, Nashua. Monroe and North Monroe, Carleton H. Foss from Canaan and West Canaan. Pittsburg, N. H., and Canaan, Vt., Ralph L. Sabine, who has served at Monroe and North Monroe for the last five years. Warren and East Haverhill, Richard A. Hayward from Enfield and Grantham. Whitefield and Jefferson, Samuel E. Landers from Exeter.

(Concluded on page 23)



# Boston Common Rally Protests Southern Racial Policy

Your editor attended the massive Civil Rights rally on the Boston Common on Sunday, May 12, attended by at least 10,000 persons of all faiths and races.

I saw the banners of Boston University, Harvard, Northeastern, Emmanuel, Tufts, Radcliffe and Simmons and, no doubt, many students attended with no banners at all.

But more than that, it was apparent to any discerning person that the rally was physical evidence of a new spiritual wind favoring racial equality in all things.

In a sense it was sort of a racial Aldersgate. This writer regretted that more Methodists did not turn out although some were there, and it must be admitted that it was called on very short notice. Bishop James K. Mathews, who is also president of the Massachusetts Council of Churches, did what he could to alert ministers in the Greater Boston Area. But he was already committed to a long trip to Gorham, N. H., for the 100th anniversary of the Methodist Church there, after which he conducted a preaching mission for service men at Pease Air Base.



*Many clergymen attend integration rally on the Common. The Rev. Albert J. Penner, executive director of the Massachusetts Congregational Christian Conference; the Right Rev. John M. Burgess, suffragan bishop of the Episcopal Diocese of Massachusetts, and the Rev. Walter Davis.*

Probably the most effective speech of the day was by Governor Endicott Peabody who remarked that he was fed up with some extremists "who

claim that what happens in the South is none of their business."

"It is our business," he said. "When human rights of citizens in any section of the country are abridged, we all suffer, not only from the breakdown of our own standards, but also in the eyes of the rest of the world.

"In so saying we realize full well that every indignity practiced openly in the South is practiced to a lesser degree here in Massachusetts. You and I have an obligation to set an example of equality of opportunity for all citizens in our home communities."

Attorney General Brooke scored the kind of law enforcement that turns dogs on children and "fire hoses used to gun down persons seeking only the equality guaranteed them under the Constitution."

"This sort of atrocity must stop and must stop now," he said. "The law is not for the white man, and it is not for the Republicans or the Democrats. The law is for all people equally, or there is no law."

The Rev. James Bevel, Birmingham integration leader, whose wife was jailed, was given a tremendous ovation.

"They say it is bad to be enslaved by Khrushchev and I say it is bad to be enslaved by Ross Barnett. You don't have to go to Alabama to find segregation. Just go out your back door and walk across town," he said.

"The American people haven't come to grip with the problem yet."

He scored the Black Muslim movement for advocating violence and hatred but added that in a sense it was a reaction leveled against the Negro.

Other speakers included James Farmer, national executive secretary of CORE; Kenneth I. Guscott, Boston NAACP president; Bishop Burgess of the Episcopal Church; the Rev. James Breedon, St. James' Episcopal Church; the Rev. John O'Brien, St. John's Seminary, representing Cardinal Cushing; Rabbi Samuel Perlman of Hillel House, Boston University; and the Rev. Albert L. Penner, of the Massachusetts Congregational Christian Conference. Deputy Mayor John McMorrow spoke for Mayor Collins who was ill.



*Speakers at Common interracial rally. Left to right: James Farmer, CORE, national director; Kenneth I. Guscott, NAACP, Boston chapter leader; Attorney General Edward Brooke; Governor Endicott Peabody and the Rev. James Bevel whose calmness restrained violence in Birmingham, Ala., fighting.*

how effective are  
the church's evangelistic  
efforts in our region?

# Evangelism in New England

by the Rev. Ronald G. Whitney

Every evangelistic situation in which the church finds itself is unique and the New England region is no exception. Anyone who has worked as a pastor in a Methodist church in New England is fully aware of this. But it is difficult for those who have not lived and worked in the area to understand it. There are unique factors confronting the evangelistic task there unlike those to be found elsewhere. Whether we like to admit it or not, New England is different.

The General Board of Evangelism has not adequately recognized that difference. Almost every resource person sent by the General Board into New England has come laboring under the false assumption that there are no special problems here. Their philosophy seems to be that a single set of evangelistic techniques and programs will accomplish equally effective results wherever they are used without special reference to local conditions.

Of course, in a certain quantitative sense, the Nashville techniques are effective wherever they are used. They are undoubtedly effective in adding names to the roll, increasing church attendance, getting people to participate in "religious" activities. But can it be said that they are really effective in a *qualitative* sense? Do the present techniques bring about the kind of commitment which enables a person to reorient his life around Jesus Christ so that he feels a real tension between his experience of the gospel and the pagan pressures of American culture? Do they help the new believer to accept his responsibility to live as a whole person before God, strengthen him to face the personal and social crises of life, and give him the existential courage to accept his own finitude with hope rather than despair? The answer is no—especially in New England.

There can be no qualitative increase in evangelistic effectiveness in New England, or anywhere else for that matter, unless and until the General Board re-examines its philosophical presuppositions and begins to focus more precisely upon the unique problems confronting the church there.

What are the unique problems of New England?

1. *Inferiority Complex.* A definite inferiority complex exists in New England Methodism. Its underlying cause is the fact that for nearly half a century Methodism in New England has been overshadowed by Roman Catholicism. Another lesser cause is the fact that Methodists are also a minority among many other Protestant groups in the area. Taken together these two factors have created a deeply ingrained inferiority complex which often paralyzes evangelistic effort. Therefore the success oriented and peace-of-mind image projected by the General Board evangelistic and promotional techniques falls flat in New England.

2. *Connectional Weakness.* Our Methodist connectionalism is not as strong in New England as it is elsewhere. It does not command the loyalty of the laity as effectively as it does in some other places. The average layman in New England tends to regard the Annual Conference in much the same fashion as many Americans view the federal government—an alien intruder with expensive habits and few local benefits. As a result they know little and care less about most connectional programs.

Their interest is in the local church—period! Therefore New England Methodists think and act like Congregationalists. In reality they are a group of 700 congregationally-oriented local churches linked together by a vague and tenuous connectionalism. This is but one of the many reasons why it is difficult to persuade New England Methodists to act together on anything—especially evangelism. Because of this it is not easy to plan and carry out an area-wide, conference-wide, or even a district-wide program of evangelism. New England Methodists think and act like merely local churches. They resemble fraternal orders immersed in parochial concerns rather than the connectional Church Militant under special commission from God to do His work in the world.

3. *Theological Failure of Nerve.* New England Methodism is afflicted with a theological failure of nerve

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(Mr. Whitney is pastor of the Orleans (Mass.) Methodist Church and executive secretary of the Board of Evangelism, New England Southern Conference.)



which roots in the historic influence of Unitarianism's naturalistic doctrine of man which has had an effect all out of proportion to its degree of validity. The practical result has been that the traditional Christian doctrines of sin and salvation do not make much sense to many New England pastors and laymen. As a result New England Methodist churches have developed a general attitude fundamentally uninterested in evangelism. There is not, therefore, the same urgency about evangelism in New England that can be observed in some other regions. A good illustration of this theological failure of nerve is the fact that it is difficult, if not impossible, to get any given group of New England pastors to agree upon a definition of evangelism.

4. *Evangelistic Illiteracy of the Laity.* The average layman in our New England churches has little concept of the real meaning of evangelism. For most of them evangelism is a secondary matter and really the concern of the pastor anyway. It has nothing to do with the rank-and-file church members. In most cases the word "evangelism" invokes negative images of tents, sawdust trails, emotional binges, high pressure promotion, and a most impolite prying into other people's personal affairs. Hence, there is an enormous amount of "massive resistance" to the New Testament idea that the laity have an obligation to "do the work of an evangelist." In spite of this, however, the General Board of Evangelism continues to insist that almost any layman can be trained to do evangelistic visitation by the use of a gaily colored turnover chart, the adoption of a smooth sounding slogan, memorization of certain religious phrases, and a concerted crusade. *This assumption needs to be vigorously challenged.* Most laymen in New England cannot and will not do the work of evangelism because they are evangelistically illiterate.

5. *Rugged Individualism.* A final factor is the inviolent influence of individualism. New England is the birthplace of "rugged individualism." It is, in many respects, an admirable character trait but it has had a baleful effect upon evangelism. Because of the tradition of individualism, New Englanders generally look with great suspicion upon any centralized programs, either religious or political, which come down from above by a connectional chain of command to the local level. The train goes the other way in New England—if it goes at all! Individualism is a characteristic of pastors as well as laymen.

Sometimes it is more difficult to get the Methodist pastors in a given geographical area to work together than it is to gain the co-operation of pastors of different denominations. Partly because of the effect of individualism it is almost impossible to draw up an evangelistic plan for all of New England on an area-wide basis, as one would for other regions of the country.

There is no easy way to deal with these five factors that confront us in New England. It is extremely hazardous, even for a New Englander, to suggest possible solutions. However, if we care for the future of evangelism in New England the attempt must be made. As a minimum, it seems to me, the following steps should be taken soon if we are serious about evangelizing New England's pagan and secular society.

1. *Recognition by the General Board of Evangelism that New England is different.* Plans that work well elsewhere will not necessarily work here. New England is most emphatically not the South or does it even remotely resemble the Middle West or the Pacific Coast. Our problems cannot be solved by the introduction of techniques and programs whose only recommendation is that they have worked in other places. New England is different from any other area in the nation and this must be thoroughly grasped by anyone who seeks to deal effectively with its evangelistic problems. It is the conviction of this writer, along with many of his colleagues in the New England Southern Conference, that this has not been adequately recognized by the General Board. Until they do recognize this and initiate serious, creative strategies to deal with it, New England will continue to be an evangelistic desert.

2. *Research on a wide scale into the evangelistic problems of New England.* It is time for the best evangelistic minds of Methodism to focus upon New England. A step in the right direction might be to have some men from New England serving on the staff of the General Board. Men from New England know the problems of that area as no one else can possibly know them. Perhaps consideration should be given to the setting up of a special department in the General Board specifically for New England evangelism. Such a department would specialize in research, development of materials, and the carrying out of pilot projects, etc.

3. *Rewriting our evangelistic literature.* The majority of the written materials coming from the General Board of Evangelism for use in training laymen in local churches presupposes a theological knowledge which the layman does not possess. They do not begin where the laymen actually are but rather where the General Board would like to believe that they are. A semantic barrier of formidable proportions exists in evangelism because much of the language of the literature is meaningless to the average layman.

The truth must be faced that the average layman in our New England churches, at least, simply does not know how to communicate his faith to others. A comprehensive study needs to be made in order to determine where it is our laymen actually are in their theological understanding and then begin to write our evangelistic training materials with that clearly in mind.

4. *Re-evaluation of the underlying philosophy of our evangelistic literature.* So much of our Methodist evangelistic literature projects an individualistic and rural image. Its chief appeal is to those who will retain a dim, nostalgic memory of the agrarian way of life which existed before the days of industrialism and urbanization. It appeals also to those members of our American middle-class business society who have experienced just enough of the American success story to believe it.

The Methodist laymen who make their witness in the evangelistic literature are mostly from the American middle class—businessmen, bankers, professional persons, salesmen, secretaries, service people, etc. Seldom does one find a labor union organizer, shop steward, production worker or minority racial groups represented in the literature. We are a middle-class church and the

(Concluded on page 23)



# A Woman's World

## News of W.S.C.S. Groups in the Area

### New England Conference News

by Mrs. Melvin E. Lawrence

Have you ever had soft spoken words filled with the delicate tones of music, penetrate your understanding and stab your heart, like the breaking of the surf on a giant rock? This was the experience of the more than four hundred members of the New England Conference Woman's Society of Christian Service, who attended the organization's 23rd annual meeting at the Epworth Methodist Church, Worcester, as Mrs. W. H. McCallum, vice-president of the Woman's Division and chairman of the Department of Work in Foreign Fields, addressed the group on the subject, "In Witness and Service."

She stated that a witness is one who has been there, one who has seen what happened, and one who is willing to tell what happened, and that a person must have the experience of Christian mission within him, if he is to witness.

She said, "Women take Jesus seriously when He says, 'Freely ye have received, freely give,' and they have found that the four corners of their homes are not the four corners of the world.

"This is not a man's world. This is not a woman's world. This is God's world!

"The Church is the ONE institution responsible for building a Christian world."

Lifting up another area of concern she further stated, "The heart of freedom is awake and pushing itself up and nothing will hold it back. War, bombings, killings, police dogs and fire hoses are powerless to stop the seeking of man for recognition as an individual with human dignity."

Mrs. McCallum is the wife of a Methodist pastor and has one son. She resides in Columbus, Ohio.

Mrs. Charles C. McPherson, in her president's message, cited gains all along the line and a highlight of the



*The mortgage on the Hattie B. Cooper Community Center goes up in flames at the annual meeting of the New England Conference Woman's Society on May 16. Mrs. Edwin S. Anderson, past president of the conference society, is on the right and Mrs. Arthur P. Chase, former treasurer, on the left.*

day was the burning of the Hattie B. Cooper mortgage, with Mrs. Edwin S. Anderson, past president of the conference society, and Mrs. Arthur P. Chase, former conference society treasurer, as participants. Mrs. Anderson and Mrs. Chase were the

signers of the \$15,000 mortgage when it was granted in 1953. As the flames licked over the document the assembly rose and with one accord praised God from Whom all blessings flow.

In recognition of Mrs. McPherson's untiring devotion to the conference society and her deep concern for the work at the Hattie B. Cooper Community Center, she was presented a deacon's bench with an inscribed plate noting the presentation. This bench will be used in the hallway of the center.

A second presentation was made to her by Mrs. Halbert E. Pierce, Jr., retiring vice-president of the conference society. It was a framed scroll expressing the appreciation of the members.

Mrs. Emil M. Hartl, member-at-large of the Woman's Division, was honored by the conference society and presented a pin signifying an Honorary Membership. Each person receiving this type of membership has had a special gift of \$100.00 given in her name to the Woman's Division for the promotion of the missionary effort.

Using the theme, "Frontiers That Call Us," the New England Conference Wesleyan Service Guild held their annual meeting in the Union Methodist Church, Boston. From the first moments of the hospitality hour where the members joined in relaxed conversation to the final hour, that was for each one a spiritual experience in listening to the haunting music of Mrs. Kendrick Addison, it was a time to be remembered.

A panel presented current thinking on "Urbanization," "Missionary Partnership," "Racial Equality," and "Christian Unity." The panelists were

(Concluded on page 24)



*New England Conference Society officers for the 1963-1965 term. Mrs. Melvin E. Lawrence, president, center, with Mrs. Charles C. McPherson, retiring president on her right and Mrs. Ernest Stansfield, vice-president, on her left.*



# Nation Acclaims Methodist Astronaut Cooper

A youthful Methodist layman who composed a prayer while orbiting the earth came to the nation's capital May 21 as America's newest hero. He read the prayer to a joint session of Congress.

Maj. L. Gordon Cooper, member of First Methodist Church, Seabrook,

Tex., quietly and smilingly received the acclaim of the nation's highest officials and was paraded through an estimated quarter million persons in Washington, D. C. He had just returned from more space travel than any other American—22 orbits at some 17,500 miles per hour.

At the White House, Cooper received from President Kennedy the Distinguished Service Medal of the National Aeronautics and Space Agency. He used only 38 words to express his thanks and his feeling of honor.

After a parade down Pennsylvania Avenue, one of the world's best-known parade routes, Astronaut Cooper spoke briefly to a wildly applauding Congress.

To close his talk, the 36-year-old astronaut said:

"I'm not much of a preacher, but while on the flight on the 17th orbit I felt so inclined to put a small prayer on the tape recorder in the spacecraft—it was over the middle of the Indian Ocean in the middle of the night. Things had been working perfectly, and it was an ideal flight."

The prayer said: "I would like to take this time to say a little prayer for all the people, including myself, involved in this launch operation. Father, thank You, especially for letting me fly this flight. Thank You for the privilege of being able to be in this position; to be up in this wondrous place, seeing all these many startling, wonderful things that You have created. Help guide and direct all of us that we may shape our lives to be much better Christians, trying to help one another, and to work with one another rather than fighting and bickering. Help us to complete this mission successfully. Help us in our future space endeavors that we may show the world that a democracy really can compete, and still are able to do things in a big way, and are able to do research, development, and can conduct many scientific and very technical programs. Be with all our families. Give them guidance and encouragement, and let them know that everything will be OK.

"We ask in Thy name, *Amen*."

Other portions of his talk to Congress included:

"I don't think I have ever been with a team that was more dedicated, or striving harder or was more completely sold on their product.

"I named my spacecraft *Faith 7* for three reasons: First, because I believe in God and country; second, because of the loyalty to organization, to the two organizations, actually, to which I belong; and, third, because of the confidence in the entire space team."

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*Where New England Methodists will hold their annual Aldersgate service at the Cathedral of the Pines, Rindge, N. H., on July 28 at 3.30 P. M.*

## Methodist Maine Mother

Mrs. Roscoe F. Doliber (Esther Bird Doliber), a member of Green Street Methodist Church of Augusta, Maine, was chosen the 1963 Maine's State Mother of the Year. Mrs. Doliber holds a Lay Speaker's Certificate in the Methodist Augusta District, is a past president of the Woman's Society of Christian Service, and for eight years was Youth Director of the Senior Methodist Youth Fellowship of that church, retiring this year.

Mr. Doliber is Chairman of the Commission on Missions and was president of the Methodist Men's Club, 1962-63. They have three children—the Reverend Harlow T. Doliber, Associate Executive Secretary of Religious Education in the Genesee Conference, Buffalo, N. Y.; Alden C. Doliber of Wakefield, Mass., a senior M.Y.F. counselor, and Mrs. John C. Brown, née Helen Doliber, of Independence, Missouri, active in her church and a Brownie Troop Leader.

## Whitman Minister's Son Weds

John S. Gulinello, son of the Rev. Frank Gulinello, minister of the Methodist Church of Whitman, Mass., was married May 24 to Miss Judith Ann Carroll, daughter of Mr. and Mrs. Thomas Carroll of Providence, R. I.

The service was held at the Washington Park Methodist Church in Providence and was conducted by the Rev. Mr. Gulinello, the bridegroom's father, and the Rev. Frank

Gulinello, Jr., brother of the bridegroom and minister of the Methodist Church at Weirs, N. H.

The former Miss Carroll is a nurse at Roger Williams Hospital in Providence and served as camp nurse at Camp Aldersgate, North Scituate, R. I., where Mr. Gulinello was assistant cook. Mr. Gulinello is a junior at Nazarene College, Quincy, where he is majoring in music.

## Medford Pastor Accepts College Post

Dr. Wesley J. Vesey, Minister of Medford Hillside Methodist Church, Medford, Massachusetts, for the past three years, has accepted a teaching position as assistant professor, Department of Religion, Mount Union College, Alliance, Ohio. He will begin teaching church history and Bible in September, 1963.

Dr. Vesey, an Ohioan by birth, was educated at Bowling Green State University, Bowling Green, Ohio; Ohio Wesleyan University, Delaware, Ohio (A.B., 1951); Boston University School of Theology (S.T.B., 1954); University of Edinburgh, Edinburgh, Scotland; University of Göttingen, Göttingen, Germany; and Boston University Graduate School (Ph.D., 1961). A member of the New England Annual Conference, he has served churches in New England for the past seven years. During the past year he has been President of the Medford Council of Churches and President of the Medford Ministerial Association.

Dr. and Mrs. Vesey and family, Ann, Lynn, and Dawn, will begin their residence in Alliance, Ohio, June 15, 1963. Their summertime address will be: 2241 South Seneca Avenue, Alliance, Ohio.



*The old Methodist Church in North Chester, N. H., succumbed to an unusual heavy snowfall last winter after more than a century of service. The weight of the snow crushed in the roof and the church had to be torn down. Of late, only one service each year has been conducted. Mrs. Emma Weeks, the last living member, gazes sadly at the ruin of the church which has seen many better days.*



## HENRY W. WEBSTER NEW MORGAN MEMORIAL PRESIDENT

Henry W. Webster of Waban, widely-known Boston insurance executive, was elected president of Morgan Memorial, Inc., at the 68th annual luncheon meeting of the Board of Directors and Corporate members, May 15. The program was held in the new Goodwill Industries headquarters at 93 Berkeley Street, Boston.

Mr. Webster, who has been a vice-president for several years and a member of the Board for 12 years, succeeds Atty. Vincent P. Clarke of Winchester. Mr. Clarke was presented a citation in recognition of his outstanding leadership as president during the past twelve years.

Mr. Webster is resident vice-president of the Maryland Casualty Company of Boston.

Other officers elected were Russell S. Broad, Newton, a vice-president of the First Boston Corporation, as vice-president; Henry C. Young, Lynnfield, secretary; Harold B. Neal, Needham, treasurer; Henry E. Helms, Lexington, executive secretary; and George G. Skinner, Boston, assistant treasurer.

Another citation was presented to Rev. Frederick P. Frank, for five years chaplain of Morgan Memorial, Inc., by Dr. Emil M. Hartl, founder and director of Morgan Memorial's Hayden Goodwill Inn for Boys. Mrs. Frank received an award in recognition



On Sunday, March 31, at Centenary Methodist Church, Attleboro, Bishop Sante Uberto Barbieri of Buenos Aires, Argentina, confirmed fourteen young people into full membership in the church. In addressing them the bishop said that their prime goal in life was to love God, and that God we could discern in the person of Jesus Christ. Bishop Barbieri also said that our continual prayer in life should be that God gives us grace to be good neighbors. In rear are, from the left, the Rev. Charles Reynolds, pastor; Bishop Barbieri; and the Rev. Flavio Barbieri, the bishop's son, who also participated in the service.

tion of her faithful service as Director of Volunteer Services for Morgan Memorial. The presentation was made by Mrs. Raymond E. Spears, Everett, president of the Woman's Auxiliary.

Reporting on the demolition of six Morgan Memorial buildings to make way for the Turnpike Extension, Executive Secretary Helms said that funds are still urgently needed to pay the cost of moving and equipping the new Berkeley Street building.

"We still are seeking adequate temporary facilities for the homeless boys at the Morgan Memorial Hayden Goodwill Inn," he said. "We also need a building for housing and repairing our 35 Goodwill trucks, and new locations for three Goodwill thrift stores."

Mr. Helms said the turnpike extension had doomed six Goodwill Thrift Stores. "This cuts deeply into our proceeds from sales, which go entirely for

wages of the handicapped people working at Goodwill Industries," he said. "We are most anxious to find new locations so that we can continue to sell the renovated materials produced by our handicapped people."



The Rev. Frederick P. Frank (left), receiving a citation for outstanding services during five years as chaplain of Morgan Memorial, Inc., by Dr. Emil M. Hartl, founder and director of Morgan Memorial Charles Hayden Goodwill Inn.

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*Delegates to New Hampshire Conference WSCS, held at Central Methodist Church, Lawrence, Mass., on May 15.*

## New Hampshire Women Have Annual Meeting in Lawrence



*Newly-elected officers of the New Hampshire Conference Woman's Society held at Central Church, Lawrence, May 15.*



*New Hampshire annual conference WSCS officers and speaker at the 23rd annual meeting at Central Methodist Church, Lawrence, Mass., May 15. Left to right: Mrs. Stanley M. Sprague, president; Mrs. W. H. McCallum, chairman of the Department of Work in the Foreign Fields from the Woman's Division and Mrs. Charles S. Van Brocklin, vice-president.*

The New Hampshire Conference Woman's Society of Christian Service held its 23rd annual meeting on May 15 at Central Methodist Church, Lawrence, Mass.

Morning devotions were led by the Rev. Donald McAninch, host pastor. The theme for the day was "Faithful Witness," in line with the Aldersgate emphasis.

Mrs. Stanley M. Sprague, Conference Society president, opened the meeting and Mrs. Norman Whittaker, president of the local society, gave the official welcome.

Among the business transacted at the meeting was the endorsement of the pledge to missions of \$10,000; opposition to the New Hampshire state lottery bill, and financial support for the Methodist floor at the UN Church Center.

Mrs. Arthur P. Miller and Mrs. Prescott Crowell, presidents of the Northern and Southern districts, presented their reports. Speaking of the 75th anniversary of the Deaconess Movement in America and the recruitment needs were Mrs. Howard Knight, Mrs. Richard Cray, and Mrs. Frank Kelley, a former A3.

Mrs. Kenneth Boyden gave a report of the Jurisdiction Conference held at Buck Hill Falls.

The afternoon speaker was Mrs. W. H. McCallum, vice-president of the Woman's Division and chairman of the Department of Work in Foreign Fields. Her theme was "In Witness and Service."

Mrs. Johnson Armitstead, secretary of missionary education, announced the Conference Summer School of Missions to be held July 21-26 at Camp Wanakee in Meredith.

The pledge service was conducted by Mrs. William Stratton, the Conference Society treasurer.

The following new officers were installed: Mrs. Stanley M. Sprague, president; Mrs. Arthur R. Miller, vice-president; Mrs. Edward Trafton, Jr., secretary; Mrs. William Stratton, treasurer. Secretaries of lines of work: missionary education and service, Mrs. Johnson Armitstead; children's work, Mrs. Manning Van Nostrand; youth work, Mrs. Ray H. Cowen; student work, Mrs. Edward Milley; supply work, Mrs. Donald Cheney; promotion, Mrs. William Dus-sault; spiritual life, Miss Margaret Locke; Christian social relations, Mrs. Bruce Berry; literature, Mrs. Minot Powers; and missionary personnel, Mrs. Frank Kelley.



## Higher Call

Former Mayor Homer E. Bush, 81, of Westfield, Mass., died April 11. He had been an active member of the First Methodist Church for many years, serving as president of the trustees and chairman of the finance committee.

Funeral services were held Monday, April 15, at the First Methodist Church. The Rev. Arthur W. Newcomb, pastor, officiated. He served as mayor in 1948 and 1949. Prior to that he was a City Council member-at-large from 1925 through 1930 and 1940 through 1947. In 1945 and '46 he served as council president.

Besides his wife, the former Edna Graves, he is survived by four sons: Harold of Westfield; Everett H. of Springfield, O.; Stanley S. of Atlanta, Ga.; and David G. of Rochester, N. Y. He also leaves a daughter, Barbara; a sister, Mrs. Clara B. Davis, and eleven grandchildren.

Mrs. Minnie White Sharp, widow of the Rev. Edwin W. Sharp, a former member of the New England Conference, passed away May 15 at the Hill-Crest Rest Home in Brattleboro, Vermont. She was 95 years of age.

Her memorial service was held in the Dickinson-Streeter Funeral Home, May 18. Burial was in the Morning-side Cemetery, Brattleboro.

She leaves two sons, W. Howard Sharp, Hartford, Conn., and the Rev. Mason White Sharp, minister of Trinity Methodist Church in Medford, Mass.

### New Sanctuary Planned in Whitman

One era has ended and another begun in the lives of Whitman Meth-

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odists. On Sunday, May 19, the last worship service was held in the "chapel" built in 1876.

During the worship hour the history of the Methodist Society was read and old gospel songs were sung. The oldest members, Mrs. May Chandler, a member since 1900, and Mrs. Sadie Ferguson, since 1907, told the congregation about past experiences.



*Mrs. Frederick Hayes, organist at the Danielson (Conn.) Methodist Church, was one of the participants in a Festival of the Fine Arts on May 26, which featured her in an organ recital. The church choir presented several selections. Following the music portion of the program an exhibit of paintings by church members was shown at a coffee hour. Mrs. Hayes, serving as organist since February, was for 33 years organist at the Methodist Church, Fairmount, Indiana.*

The work of demolition and erecting a new sanctuary began May 27. The new building will be ready for consecration next Nov. 17 with Bishop James K. Mathews officiating. The Rev. Frank Gulinello is the pastor.

### Youth and Missions Conference Announced

The first Youth and Missions Institute for the New England Conference has been announced by Dr. Ralph T. Mirse, Executive Secretary of the Board of Missions. Dates for the Conference are July 28 to August 3, 1963, at Rolling Ridge.

Emphasis will be placed upon the meaning of Mission in our day and the choice of vocation in terms of Christian ideals. Courses will be offered on "The Challenge of the City" and on "Christian Issues in Southern Asia." Inspirational leadership will be given by the Rev. Oscar A. Guinn, who will speak each day on the theme, "Our Mission Today."

Registration is open to senior youth on the same basis as other summer institute programs at Rolling Ridge.



*New temporary Morgan Memorial Building on Berkeley St., Boston, where facilities will be located pending the erection of a permanent structure after completion of the Massachusetts Turnpike Extension which will result in destruction of their old home.*



*New officers of New England Conference MYF. First row, from the left: Allen Mirse, member-at-large; Juanita Powers, Conference youth work director; Yvonne Holmes, assistant editor of the "Beacon." Second row, from left: Janice Conway, member-at-large; Roberta Ball, secretary; James Rawlinson, MYFund chairman; Nancy Hardy, assistant editor, the "Beacon." Third row, from left: James Noseworthy, treasurer; Ellen Philips, member-at-large; Elaine Charlton, president; Philip Harvey, vice-president; Kenneth Hardy, member-at-large; and Edward King, editor, the "Beacon."*

## N. E. Conference Youth Have Convocation in Lynn

Business meetings, group discussion, hymn singing, drama, speakers, and fellowship were all part of the

annual New England Conference Senior High MYF Convocation held April 26, 27, and 28, at the First Methodist Church in Lynn, Mass.

This was the first Conference MYF Convocation under the new youth

director of the Conference, Miss Juanita D. Powers, who came to New England last September from the Baltimore Conference.

"Are We Driving the Fourth Nail?" served as the Convocation theme.

The Rev. Dr. Daniel C. Whitsett, minister of the Harvard-Epworth Methodist Church in Cambridge, Mass., addressed the more than 150 youth that came from all parts of Massachusetts.

He cited a Christian Conference "the greatest assembly one can attend."

The clergyman prefaced his address by announcing his intention to return to the Southland, from which he had come originally, to aid in the racial struggle.

Emphasizing the role of the church in the lives of its young people, Dr. Whitsett stated, "A church that doesn't provide for the social life of its youth is as guilty as if it did not provide for the prayer life. . . . The church has to provide a climate to meet 'partners' and friends—this is a purpose of the church.

"The Cross is not only an event," he said, "It is also a principle."

Dr. Whitsett called "the fourth nail" as that which "happens to God. Wherever there is sin there is suffering on the part of God."

On Saturday evening the Gordon College Players presented a chancel drama, "Cry Dawn in Dark Babylon." This was open to the public.

The dedication and installation of the new Conference MYF officers were held in the sanctuary on Sunday afternoon.

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State ..... Parish Church .....



*Group discussion at Senior MYF Convocation held at First Methodist Church, Lynn. Dauna Rhodes, outgoing president, of Melrose, is pictured third from the left.*



# Brockton Church Honors Deaconess Teachman for Service

Miss Corabelle M. Teachman, a deaconess with service over a period of 54 years, was honored at Central Methodist Church in Brockton on Sunday, May 5.

It was on May 4, 1909, that Miss Teachman received her deaconess diploma from the Chicago Training School and on May 5, 1909, Miss Teachman was given her deaconess bonnet from Mrs. Lucy Rider Meyer, founder of the school.

A native of New Bedford, Miss Teachman was a member of the former Howard Methodist Church (now St. Paul's), at the time she went to the Chicago Training School.

Present at the service were Miss Teachman's sister, Mrs. Evelyn Damon, and her niece, Mrs. Alethe Berg of New Bedford. The Rev. Richard G. Colby, pastor, was assisted in the recognition service by Mrs. Eula Chandler, a retired Methodist deaconess and active in the Central Church program, and J. Lester Gray, an active member of Central

Methodist Church and a member of the old Franklin Church. Miss Teachman served Franklin church as a deaconess in 1913. Mr. Gray was a member of the committee which planned for her services.

After service in the Iowa and Illinois conferences she came to Brockton, assigned to the Franklin and South Street churches. In 1915 she became superintendent of Fleidner Hall, a deaconess home in Pawtucket, R. I. She was a parish worker at Asbury Methodist Church in Providence, R. I. Later she was engaged in Traveler's Aid work and Fresh Air Fund work while a resident at the Providence Deaconess Home.

In 1921 she was a parish worker at Haven Methodist Church in East Providence, R. I., and while there received her local preacher's license.

In 1923 she taught school in the Browning Home in Camden, S. C., and the following year served as housemother at an orphanage at Lake Bluff, Ill.

Next she served churches in Montana as an approved supply pastor. Having completed her studies she was ordained a deacon by Bishop Ernest G. Richardson in 1927, and as an elder by Bishop Wallace E. Brown in Butte, Montana, in 1929.

In 1930 she transferred to the Pacific Northwest Annual Conference and served churches in northern Idaho and in the state of Washington. In 1936 she served in the Good Will Industries in Tacoma, Wash., where she remained until she retired in 1941.

## School Attempts to Purchase Conn. Church

The Belmont Hill School for Boys in Belmont, Mass., is attempting to buy the historic Methodist Church at West Thompson, Conn., which lies within the flood control area established by the United States Engineers.

The church and the village would be virtually eliminated when the flood control dam and reservoir have been built.

If the present plans of Belmont Hill School are successful the church would be razed and then rebuilt on the site of the school. The headmaster of the school has already conferred with Dr. James Claypool, Norwich district superintendent, and the pastor of the church, the Rev. Jeanette McGlinchey, and the purchase has been approved.

The quarterly conference of the West Thompson church has voted to merge with the North Grosvenordale church. After negotiations with the U. S. Engineers have been completed, a farewell service at the church is planned.

The church was founded in 1792 and the present structure was erected in 1839. The structure where the first Methodist service was held stands nearby. The West Thompson church is the "mother" of the other Methodist churches. Churches in Webster, Mass., and Putnam, East Thompson and North Grosvenordale, all owe their beginnings to the West Thompson Church.

Like many other churches, the West Thompson edifice lost its belfry and steeple in the 1938 hurricane.



*Miss Corabelle M. Teachman, a Methodist deaconess for 54 years, receiving her 50-year pin at the morning worship service at Central Methodist Church, Brockton, on May 5. Left to right: the Rev. Richard G. Colby, pastor; Miss Teachman, Mrs. Eula Chandler, also a retired deaconess, and J. Lester Gray, 88, a member of the committee of the old Franklin Methodist Church where Miss Teachman served in 1913.*

## BRIEF NOTES

● The century-old Gorham, N. H., Methodist Church observed its 100th anniversary, May 11-12. Bishop James K. Mathews gave the address at the anniversary banquet on May 11. The Rev. Lewis H. Moulton, northern district superintendent of the Methodist Church, also spoke at the observance. Following the morning service a pot-luck supper was served in the new Fellowship Hall for all families in the church.

● Plans are being rapidly completed for New England Southern Conference participation at the Silver Bay Missionary Conference, Silver Bay, New York. At the Conference will be lectures, workshops, and classes dealing with Christian missions and those who serve in them. Contact the Rev. Charles Reynolds, 104 Main Street, Attleboro, Mass., for more information.

● President John F. Kennedy was the commencement speaker at The American University in Washington, D. C., June 10. He also received the Methodist school's highest honorary degree—doctor of civil laws. Both Presidents Hoover and Eisenhower have accepted honorary doctor of laws degrees from the university, and they and President Truman are honorary members of its board of trustees.

● The Rev. James Elmore Allen of Boston, a minister in the California-Arizona Conference, and a doctoral candidate at Boston University Graduate School, is the winner of a \$750 grant for research in a social concerns area. His project is "Family planning factors among married seminary students." Mr. Allen was one of five who received awards in the second annual program of the Division of Temperance and General Welfare of the Methodist Board of Christian Social Concerns.

● In the last four months Methodists in the United States have contributed almost \$130,000 and 170,000 blankets to aid Algerian refugees, the Methodist Committee for Overseas Relief (MCOR) reports. The contributions came in response to the "Algerian Blanket Appeal" made last November when Algerian refugees were suffering and dying from the cold.

● The Rev. and Mrs. John Cornelius of Gorham, N. H., are recovering from the effects of gas inhalation from a leak in their Summer cottage at Weirs

Beach on Sunday night, May 19. They were taken to Laconia Hospital for treatment and later discharged.

● Dr. Tracey K. Jones, author of "Our Missions Today," was the speaker at the Providence District Conference held May 19 at Mathewson Street Methodist Church, Providence, R. I.

● The New England Conference WSCS School of Missions will be held at Wilbraham Academy, Wilbraham, Mass., June 24-28.

● The Weston (Mass.) Methodist Church is the beneficiary of one half the residue of the estate of the late Mrs. Fannie E. Woodbury, one of the oldest and most esteemed members of the church. The church will soon receive \$15,000 in securities and the Fannie E. Woodbury Memorial Fund will be established, the income of which may be used for the general purpose of the church.

● The Rev. Donald Williams, North Andover, Mass., has been recently appointed brigade chaplain of the 187th Infantry Brigade (Sep), with headquarters in Boston and with supervision over units all over the state.

● The Trinity Methodist Church in Lynn, Mass., has received a bequest of \$20,000 from the will of the late Benjamin H. Newhall, a life-long member of Trinity Church and a local shoe manufacturer. He left an estate worth more than a million dollars. A special service of Thanksgiving was held in Trinity Church on June 9 to acknowledge the bequest and to dedicate memorial gifts received recently.

● Fifty-one senior MYF members of Carter Memorial Methodist Church, Needham, Mass., recently spent four days in New York with a visit to the Inter-Church Center and the United Nations included as some of the highlights. One of the six chaperones was the assistant pastor, the Rev. Ted J. Wilson.

● Mr. and Mrs. Arthur R. Griggs, Melrose, have announced the engagement of their daughter, Donna, to Henry L. Cramer. He is the son of Dr. and Mrs. Harold H. Cramer of Newton Centre.

● Mrs. Gayle Graham Yates, a student at Boston University, is president of the National Conference of the Methodist Student Movement and will preside at the annual meeting, June 16-22, at Ohio Wesleyan University, Delaware, O.



*The Rev. and Mrs. Charles Reynolds of the Centenary Methodist Church in Attleboro, Mass., display poster publicizing the New England Southern Conference WSCS School of Missions and Christian Service, Rhode Island College in Providence, June 24-28, and the Silver Bay Missionary Assembly, Silver Bay, N. Y., July 10-17.*

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# The Laymen Speak

## New England Conference Notes . . .

The New England Conference Board of Lay Activities has discontinued financial support of the radio program, "The Best of Living," conducted for several years by the Rev. John David Erb, pastor of Christ Church, Malden.

Discontinuance of support was for reason of lack of funds. The program is still on the air supported by others. The vote to discontinue support of the program was taken at the Spring meeting at Wesley Methodist Church, Worcester.

The meeting was called to order by James Fraggos, conference lay leader. Among outstanding bills was one of \$819 owed to Mr. Fraggos for his support of the radio program.

Raymond A. Hars'a, Worcester district lay leader, reported that a district workshop was held May 27, 1962, at Westboro Methodist Church. Associate lay leader Gordon Meeker will succeed George Bogren. Edward Perry has asked to be relieved after several years of outstanding service on the Worcester district. Two groups of Methodist Men were chartered last year in Lowell Centralville Methodist Church and in Townsend. The Framingham Church has organized a men's club although it is

not yet officially a member of the National Organization of Methodist Men.

District lay leaders have attended most of the District Council meetings and have met with local church lay leaders and pastors at many morning worship services. In April, 1963, leaders spoke to Acton Methodist Men who are giving consideration to being chartered.

In the Boston district Mason Hartman reported that the district has been divided into five sub-districts with eleven men serving as associates and assistants.

The November retreat for pastors and lay leaders was held at Rolling Ridge under the direction of Prof. Robert Treese. A lay speaking institute was held on five consecutive Sunday afternoons at Newton Centre Church under the direction of Adam Green.

Future events include a retreat sponsored by the Lynn district at Rolling Ridge, Oct. 25-26, with the Rev. T. Landon Lindsay of Lexington as the speaker.

Two new associate lay leaders have been welcomed to the staff. They are Douglas Knickerbocker of the Dalton Methodist Church and Albert Dewhurst of the Belchertown Methodist Church.

Report of the nominating committee: Vice-Chairman, Mason Hartman; Secretary, L. C. Wynns; Treasurer, Herbert Wheeler; Conference director of lay speakers, Adam Green; and director of Methodist Men, Herbert Wheeler. The committee nominated James Fraggos as conference lay leader for re-election by the annual conference.

## Missions School Planned By N. E. Southern Conference

A School of Missions and Christian Service sponsored by the Woman's Society of Christian Service of the New England Southern Conference will be held June 24 to 28 at Rhode Island College, Mt. Pleasant Ave., off Route 44, in Providence, R. I.

"Called to Serve" is the theme of the School which will present four study courses: "The Changing City Challenges the Church," "The Christian Mission in Southern Asia," "An Introduction to Three Spiritual Classics," and "The Christian Family and Its Money."

Instructors will include the Rev. David Ripley, Hockanum Methodist Church, East Hartford, Conn.; the Rev. Charles Reynolds, Centenary Methodist Church, Attleboro, Mass.; the Rev. Jeanette McGlinchey, North Grosvenordale, East and West Thompson, Conn., churches; and Miss Ann Eaton, field worker with the Woman's Division.

The Rev. Ray Martin, First Methodist Church in North Attleboro, will lead the Bible Hour.

Afternoon session will be devoted to leadership training with demonstration and discussions.

Others on the program will be Mrs. Arville Gilmore, Warwick, R. I., and Mrs. Clifford Stephens of Manchester, Conn.

On the program committee for the School are Mrs. Edward Smith, dean; Mrs. Max Munro, publicity; Mrs. Charles Reynolds, and Mrs. F. Morris Cochran.

Further information and registrations are being handled by the registrar, Mrs. Herman Meiser, 21 Robin Road, Willimantic, Conn.



*Committee in charge of 13th annual Protestant Laymen's Communion and breakfast held May 19 at the Boston Arena. Left to right: Edmund W. Hadley, chairman; Bishop Mathews; James Fraggos, New England Conference lay leader; and Adam Green, Boston district director of lay speakers.*

## EDITORIAL (Concluded from page 2)

single person present who did not feel this truth echo in his own consciousness.

When he declared that a strong preventive program is needed to check the present perilous drift there was general agreement. Perhaps such a program could be undertaken by an interfaith committee.

In a city where Methodism is only a minority group such a program requires the backing of all denominations and councils to be successful. The cardinal mentioned increased recreational facilities. In Boston this need is acute.

In sections of Boston certain communities have been inundated with liquor served in cafes and package stores.

Here we have cause and effect—houses of prostitution, slovenly dilapidated housing, and demoralized adults and youth.

How can a single denomination hold back this tide of liquor accompanied by its demoralizing effects?

But, perhaps, if we all unite something can be accomplished. In this year of the new ecumenical climate, let us at least try.

There is no doubt but what we need increased care for our alcoholics. Perhaps if we were to have alcoholic wards connected with all of our general hospitals we could give treatment to those unfortunate men and women who have passed the stage where they can treat their own illness.

Education, recreation and medical care on the widest possible base are needed and at once.

## N. H. TAX SITUATION (Concluded from page 3)

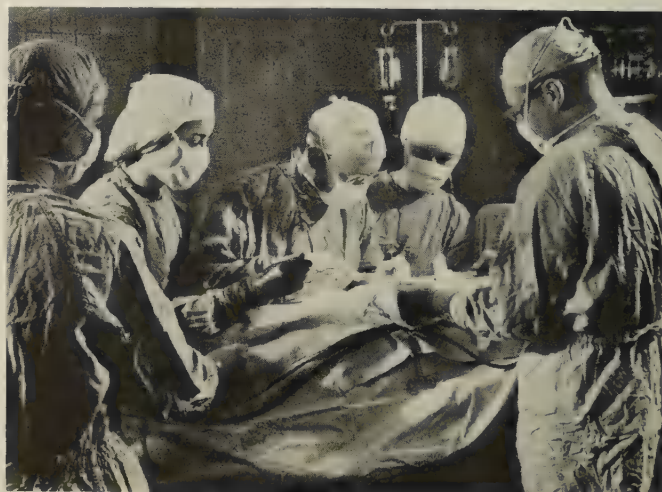
The per capita spending on alcoholic beverages of the 16 states which operate state liquor stores was \$57.50 in 1960; in New Hampshire the per capita figure was \$106.50. Not all of it was sold "over the border." At the same time, the national average spent for education was \$53.54 in 1960; in New Hampshire it was \$26.25. In 1960 we spent four times as much for liquor as we did for educating our children. And now we are going to support education with a sweepstakes bill. We still want the services but as citizens we are unwilling to face our fiscal responsibilities at the state level. I am sure there are legislators who see this and are willing to face this problem of responsibility. It is our duty to campaign for them, support them, contribute to their campaign funds, and get out the vote.

It is not comforting to note that we are number 50 in state aid to local government including education. The average of all the states is five times that of New Hampshire.

Our industry is saddled with one of the highest property taxes found in any of the 50 states. At the same time its profits go untouched as a source of state revenue.

If we are to rid ourselves of the sweepstakes bill, we must demand a sane and moral tax for the state of New Hampshire and be willing to vote for and campaign for men who promised us to raise taxes. We cannot have the services that civilized people demand and must have without responsible citizenship. It seems to this writer that the direction is clearly indicated toward a graduated income tax (the most just of all taxes) and corporate profit taxes. It is conceivable that a just spending tax could be drawn which would exempt spending on necessities; such as, groceries, rent, fuel, oil, children's clothing, medical care and, generally, those household costs which are included in a standard budget.

The drama of a surgeon saving a human life is seen by few, but the reputation of a hospital and its skilled staff reaches the distant corners of the earth. The New England Deaconess Hospital is internationally known for its work in brain, chest, cancer and thyroid surgery, in diabetes and in cancer research and treatment. Six thousand surgical patients and four thousand medical patients are admitted annually. They come from all states of the nation and from more than forty foreign countries.



# NEW ENGLAND DEACONESS HOSPITAL



# Hospitals and Homes Workshops Conducted on Maine Districts

Approximately one hundred people attended the Workshops for hospitals and homes stewards which were held in the Maine Conference the first week-end in May, under the leadership of the Rev. D. Coyd Taggart, Director of Cultivation for the General Board of Hospitals and Homes of The Methodist Church. About twenty pastors participated. There was one workshop each on the Portland and Augusta districts, and two on the Bangor district.

Among the suggestions Mr. Taggart gave to local church stewards were the following, as reported by Mrs. Elsie Hoyt, a layman in attendance at the South Portland workshop:

Recruit both adults and youth to respond to calls for assistance from local or state health and welfare agencies.

Recruit youth for Methodist social work (5,000 people are needed to staff Methodist hospitals and homes).

Provide a definite program to meet the needs of older people in the parish.

Keep in touch by phone calls or visitation with those of the church who live alone. Give them a phone number to call if a special need arises. Co-operate with the Commission on Christian Social Concerns in making weekly contacts with shut-ins and elderly people.

Offer services for volunteer work in local hospitals. And assist in financial drives for local hospitals.

Inform the people of your church concerning the work and needs of any Methodist-related hospitals or homes which serve your Conference, and enlist their support.

At each of the workshops, also, a representative of the Maine Conference Board of Hospitals and Homes explained the project for a Methodist Retirement Home in Maine, which the Board proposed to the Conference at its recent annual session. It was pointed out that The Methodist Church in the United States has 125 homes for older people, in 42 of the 50 states. Maine, however, has none, 'though Maine has a higher percentage of people past 65 years of age than most of the states. Also, it was suggested that church-related homes give more attention to providing for the mental and spiritual, as well as the physical needs of residents than other homes do. And it was affirmed that "Where there's a will, there's a way." This has been demonstrated by the fact that the Maine Conference has, in the past, successfully completed other just as ambitious undertakings as this.

The pastors of the entertaining churches led a brief devotional period, and the church women provided a much-appreciated opportunity for sociability at the close of the sessions by serving tea.

On Monday morning, May 6, the Rev. Mr. Taggart met with the Conference Board for counsel concerning their retirement home plans.

## Medford Church Burns Mortgage, Dedicates Organ

St. John's Methodist Church in Medford, Mass., commemorated the dedication of the new electronic organ and the burning of the parsonage mortgage at a special service on April 21.

The parsonage was purchased eight years ago with a mortgage of \$10,000. In order to reduce the indebtedness the board of trustees in 1961 were authorized to sell some telephone stock.



*Burning the mortgage on the parsonage and the dedication of the new organ at St. John's Methodist Church in Medford. Left to right: Mrs. Ruth Demarais, president of the WSCS; Mrs. Jeannette Silvey, parsonage committee; Clifton J. Cavanaugh, trustee; Everett G. Smyth, trustee; the Rev. H. Edward Everding, minister, and Ray G. Alexander, trustee.*

The Rev. H. Edward Everding, Jr., pastor, assisted the Rev. William J. Ogle, Lynn district superintendent, at the service. Participating, too, were Everett Smyth, chairman of the trustees; John Murdoch, custodian and honorary trustee; and Vincent Porrazzo, co-chairman of the organ fund.

Ernest May presented a concert of organ music following the dedication of the new instrument.



*Trying out the new organ at St. John's Methodist Church in Medford. Left to right: Ernest May, organist; Robert Whitmarsh, trumpet; Kay Whitmarsh, soprano; the Rev. Edward Everding, tenor; James Perrazzo, chairman of the organ committee, and Mrs. Jeannette Silvey of the organ committee.*

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## Glendale Church Property Mortgage Burned

Two pastorates ago, when it was learned that property abutting the Glendale Methodist Church of Everett, Mass., was for sale, the Rev. Harry P. Folger, Jr., then pastor, advocated its purchase.

Approval was given by the district superintendent and voted by the quarterly conference to purchase "The House" at 398 Ferry Street, despite opposition by those members who had only recently ended a long struggle to pay off burdensome mortgages incurred during the construction of the present edifice necessitated by a disastrous fire in 1923.

Bank mortgages, totalling \$10,500 were signed on January 2, 1951, by John A. Rowe, president, and William E. Cooper, treasurer of the Board of Trustees, and placed on the new property and on the parsonage at 151 Glendale Street, in lieu of a down payment.

The mortgage on the parsonage was paid off in 1957 during the pastorate of the Rev. Franklin P. Frye and the mortgage on "The House" was rewritten for \$6,000 and signed by William E. Cooper. Since "The House" has three apartments which have been continuously rented, and since the loyal men of this church have contributed their skills for improvements and repairs as needed, the property was self-liquidating. The final payment to the bank was made before the annual meeting on March 5, 1963.

The mortgage was burned in the presence of the Rev. William J. Ogle, district superintendent, and the

pastor, the Rev. Raymond E. Spears, and members of the church. Income from "The House" is now being set aside for further development of this property which some day may house a new educational building.

## Methodists to Participate At Conway Institute

Three Methodists will have prominent roles in this year's North Conway Institute, whose emphasis will be on the church's facing problems caused by excessive drinking that is not alcoholism.

The interfaith program will be June 24-28 at North Conway, N. H. The theme for its ninth year will be

"Inebriety, Alcoholism and the Church."

Program chairman is Roger Burgess, who directs the division of Temperance and General Welfare, Methodist Board of Christian Social Concerns.

The Rev. Dr. Everett Tilson, professor of Old Testament at Methodist Theological School of Ohio, will speak on the Protestant theological background of the theme.

The Rev. Dr. Dale White, program director of the Division of Temperance, will be a leader in sessions on "Helping Excessive Drinkers and Their Families" and on "The Congregation as a Redemptive Fellowship."

## Baby-faces—

*There were about 25 youngsters at the recent annual Edith Buell Baby Show sponsored by the wives of students at the Boston University School of Theology. Here are three of them. PHOTO AT RIGHT: Douglas Matthews, seven months, son of J. R. Matthews of North Salem, N. H., and his wife, Debbie, sits in his "baby table." PHOTO BELOW: Mark Whitney (left), eight months, son of Kenneth W. Whitney of Jamaica Plain, Mass., and his wife, Clare, with his friend, Kirk Fisher, ten months, son of Neal F. and Ila Fisher of Kokomo, Ind.*



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## N. H. CONFERENCE

(Concluded from page 6)

*Southern District*—District superintendent, Paul A. Stauffer, after a six-year pastorate at Wesley Church, Concord. Derry and Londonderry, Irving S. Jones, received into the Conference on trial from another denomination, who has been supplying at South Tamworth; Exeter and East Kingston, Johnson N. Armistead from Franklin. Keene, E. Lee Bothast from Milford. Lawrence, Mass., St. Mark's, Wesley R. Berman from Pittsburg, N. H., and Canaan, Vt. Lawrence, Mass., St. Paul's, Charles W. Kern, who has been supplying at Warren and East Haverhill. Moultonboro, Edwin J. Godden from West Rindge. Peterborough, Sven A. Laurin from Tilton. Portsmouth, J. Norman Barrett after a six-year term as superintendent of the Southern District. The following charges are temporarily left to be supplied: Moultonville, South Tamworth, and Tuftonboro; Newfields (Federated); Rochester, First; West Rindge and Richmond.

*Special Appointments*—The following are appointed for the first year to attend school: Philip M. Polhemus, new member on trial; Robert M. Musil, pastor at Peterborough for the last two years. Joseph A. Porter is granted sabbatical leave.

## EVANGELISM IN N. E.

(Concluded from page 9)

literature witnesses eloquently to that dismal fact. As a church we are no longer communicating effectively with the minority groups, large numbers of the non-managerial labor force, and the intellectual.

5. *Restudy of the relation between personal commitment and social responsibility.* Our present evangelistic literature speaks almost exclusively in terms of pietistic individualism. The assumption seems to be that society can be saved *only* by saving individual souls. Evangelism is defined, primarily, as a verbal act of self-surrender to Christ. A proposition is accepted ("Jesus Christ is Lord"), a card signed, a prayer is said, a religious institution receives a new member, and life goes comfortably on as before for the new "convert" with, possibly, the addition of some "holy habits" which do not seriously interfere with his morals, politics, and social customs.

We must go deeper than this if we are to go forward. A better working definition of evangelism is needed, for one thing. "Evangelism is the interpretive process through which the Church brings persons from outside the community (i.e., the Church) into its life, and those at the periphery into the center. It is an effort through preaching and other activity to evoke a sense of need in persons for the meanings and values that the Church represents. It seeks to relate men self-consciously to God as the Christian community knows him. This is done by interpreting the situation of man in such a way that he is convinced of the validity of the answer given by the evangelist." (James M. Gustafson. *Treasure in Earthen Vessels*. New York: Harper & Brothers, 1961. pp. 67f). It is at the point of the interpretation of "the situation of man in such a way that he is convinced of the validity of the answer given by the evangelist" that a great deal of study and research is needed.

The call to become a Christian is an invitation to share in the life of the Christian community—the Church. Such a community is not just any conglomeration of persons but a fellowship of the concerned, a "Company of the Committed" (to use Trueblood's famous phrase), a redemptive society. God is love (agape) therefore to be committed to Him *is* to be concerned for the neighbor. Authentic evangelism produces social action. Personal conversion and social action are two sides of the same coin. As Mark Depp once put it, "Unless religion begins with the individual, it doesn't begin, but if it ends with the individual, it ends!"

*Conclusion.* The field is ripe for an evangelistic harvest in New England. The factors that confront us are not insurmountable. New England was one of the first places to be evangelized by the Methodist circuit riders. Its soil has echoed to the footsteps of Asbury, Whitefield, and Wesley. Methodism was once a vital evangelistic force in New England. It can be so again if we face our problems frankly and develop more realistic approaches to evangelism in New England—beginning with the General Board of Evangelism and extending from there to every local church in the land.

## VICTORIA FALLS

Listen to the sound of its roaring calls  
It comes from the deep and wide waterfalls.

And from its mountainous clouds of spray

You get rain even on the sunniest day.  
And the name of the falls that makes the sound

Comes from the queen who long ago was crowned.

The Zambesi river looks easy to swim  
But the currents are strong and the chances are slim.

My short little verses must come to an end

But the Falls will remain for me a very dear friend.

—STANLEY MATHEWS

## ON INDIAN TRAINS

Piles of cinders, clouds of smoke  
Making people cough and choke.  
Frequent stops and restless nights  
Filled with noise and eerie sights.

Coaches swaying  
Moslems praying  
Children screaming  
People teeming.

Thundering down the narrow rail  
Here comes the roaring Indian Mail.

—STANLEY MATHEWS

(Written by Stanley Mathews, son of Bishop Mathews, during recent trip to Africa and India.)

## WOMAN'S WORLD

(Concluded from page 10)

Mrs. Emil Hartl, member of the Woman's Division; Miss Evelyn Mercer, missionary on leave; Mr. Kenneth Gussett, president of the Boston Chapter, NAACP; and Miss Ann Eaton, Wesleyan Service Guild field worker of the Woman's Division.

Miss Elizabeth Chipman of Brighton, and a member of the Framingham Wesleyan Service Guild, was installed as New England Conference Society Secretary of the Wesleyan Service Guild.

One of the wonders of the Christian faith is the knowledge that forgiveness is forever available if we seek it. The followers of the faith kneel in penitence and cry, "O God forgive us." We rest secure in the Father's forgiving love for we remember the words of His Son, when Peter questioned, "Master, how many times am I to forgive my brother when he wrongs me? . . ."

His answer, ". . . seventy times seven."

This is an example of the love of the Father for us. In our human way we strive to be worthy of this love and yet day by day we fail for the giant of SELF compels us to live in a turmoil of self-seeking.

How often do we deny our brother? The denial in the subtle fashion of silence and inactivity.

The "live and let live" philosophy has no place in the Christian faith. We are bound by faith to the belief that Christ died for us and in that supreme act redeemed ALL mankind.

This month your columnist reminds you that your society should have taken action on the Charter of Racial Policies. Is this one of the places we have to ask God to forgive us for being unable to accept a member of His family?

He will forgive us and we pray that our brother will forgive us also.

May the time come soon when this will not be an area of concern for we will show by every act of our daily lives that we know we are all children of the living God.

If your society has ratified the Charter then seek to help other societies to take similar action.

*Date to remember*

June 24 to 28 New England Conference Society School of Missions



Picture of a group of women just before registering for the 23rd annual New England Conference Woman's Society meeting, Epworth Methodist Church, Worcester, May 16.

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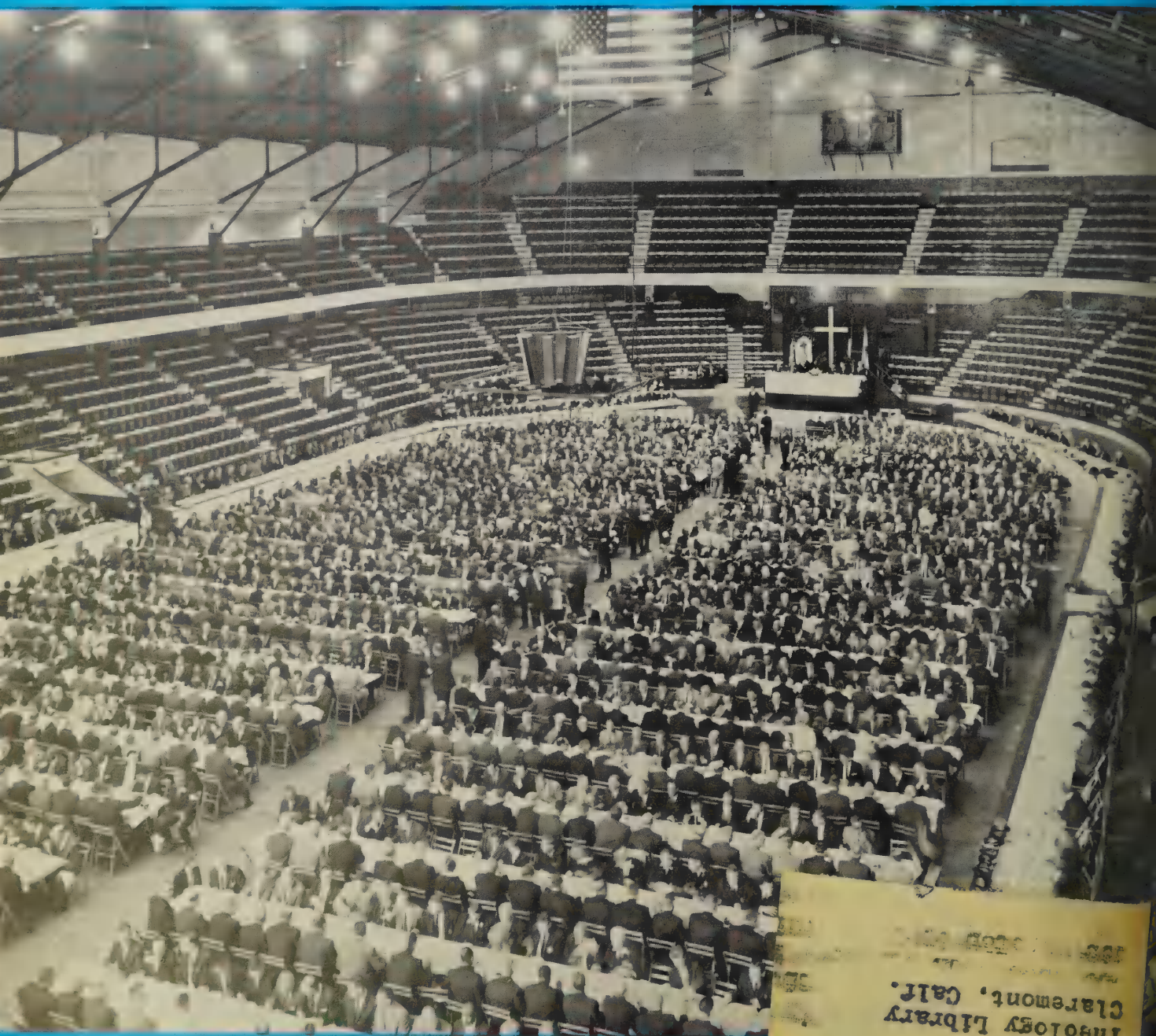
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ZIONS

# HERALD

New England Methodist Monthly

July, 1963



*The Changing Face of Methodism in New England*







# ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 141

No. 7

July, 1963

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Warren C. Carberg, Editor

Members of the Boston Wesleyan Association: Henry W. Webster, president; Arthur T. Gregorian, vice-president; Loring W. Powell, treasurer; Vincent P. Clarke, secretary; Alden Eberly, auditor. Lewis A. Gray, Russell W. MacLaren, Dr. Emerson Sylvester, and Robert T. Sanford, board of directors with the officers. Howard D. Brewer, Lewis M. Hollingsworth, Stephen C. Luce, Jr., Arland A. Dirlam, James Fraggos, Mason Hartman, and Henry C. Young.

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## On the Cover . . .

Symbolized by New Hampshire's famed "Old Man of the Mountain," "ZIONS HERALD" this month carries the results of the Boston Area Survey, depicting factually the changing face of Methodism in New England.

## Inside Front Cover . . .

For whom the bell tolls. At Plymouth, N. H., two Methodist laymen tolled the bell for Medgar Evers, slain Negro leader, in the steeple of the Congregational Church. Left to right: Chelbert M. Hayes of Manchester, N. H., and Francis E. Cooper associate lay leader at Union Methodist Church, Boston.

## Inside Back Cover . . .

Dr. Egbert C. McLeod, pastor of Union Methodist Church, Columbus Avenue, Boston, and his recently-appointed associate, the Rev. Gilbert H. Caldwell, Jr., who is also executive secretary of the Cooper Community Center in Roxbury. The latter institution now becomes a member of the South End Methodist Parish.

## Back Cover . . .

Pope John XXIII was memorialized June 9 at St. Paul's Episcopal Cathedral in Boston, June 9, as Protestants, Catholics and Jews gathered to do him honor. Participating in the service were Bishop Anson Phelps Stokes, Jr.; Dean Charles H. Buck; Bishop James K. Mathews; Dr. Paul L. Sturges of the Massachusetts Baptist Convention; the Right Rev. Msgr. Edward G. Murray, representing Cardinal Cushing; and Dr. Albert J. Penner of the Massachusetts Congregational Christian Conference. Bishop Mathews is seated at the far right.

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## Editorials

### Green Light for Ecumenicity

Since our last issue, two momentous events have occurred in the Catholic Church which have a very real bearing on the future of Protestantism. First, was the death of Pope John XXIII. During his all too brief reign was initiated the Vatican Council, the most important single event in Christian history since the Reformation. And now we have the election and coronation of a young and vigorous successor, Paul VI, who from all indications will carry to completion the work of "Good Pope John." In September the Vatican Council will reconvene and all signs point to more forward strides in the ecumenical movement which our own World Council first sponsored.

### On General Conferences

The policy of re-electing experienced delegates to our General Conferences is good. A new delegate, no matter how conscientious, might well be confused.

This writer has "covered" two General Conferences and if his strength holds out may have an opportunity to round out a third at Pittsburgh.

Judging from his own experience as a writer and editor, a delegate and a reporter must have stamina. It is a basic qualification. His assignment usually calls for membership in at least one committee and probably one sub-committee. Long after the end of the conference sessions the delegate will be sweating out some controversial bit of legislation in a committee room, when every muscle in his body clamors for rest and relaxation.

The delegate should have a well-grounded knowledge of the church and should be aware that delegates literally carry the Will of God on their shoulders.

The number of delegates from an annual conference to a General Conference is based on the number of ministerial members. One Ministerial delegate to General Conference is elected for each 70 members of the annual conference. The General Conference is composed of not less than 600 and not more than 900. At the 1960 General Conference in Denver there were 788 delegates.

A ministerial member of an annual conference has about one chance in 70 of being elected as a delegate to the General Conference. Since the lay membership is far greater, laymen have much less chance of election.

However, every minister and layman have an opportunity of access to the legislative process through resolutions or "memorials," as Methodists like to call them.

The perfect democracy of the Methodist setup is indicated by the fact that any Methodist or Methodist group may submit a memorial. Usually about 5,000 are submitted at General Conference.

They must reach the desk of the secretary by opening day; they must have the signature of the sender and must contain information indicating that the sender or senders are Methodists.

Three copies of the memorial must be submitted. The memorial must deal with only one subject and should propose revision within only one chapter of the *Discipline*. If it is one of a series each memorial should be written on a separate sheet.

Many memorials which result in important legislation are received in this way. Bishops have neither voice nor vote at General Conference although they make their influence felt through the episcopal address and when they take their turn as presiding officer.

The General Conference is the church's highest law-making body but there are some things it cannot do.

The General Conference cannot change the Articles of Religion.

Destroy the episcopacy.

Deny the privilege of a church trial to members or ministers.

Change the General Rules.

Appropriate the produce of the Methodist Publishing House for any use other than pension funds of preachers and their dependents.

The General Conference can:

Speak for The Methodist Church on any issue.

Adopt legislation.

Elect certain general officers and name some important commissions.

Adopt a quadrennial, church-wide program.

Authorize and provide for the budget of general boards and agencies of the church and it has other duties.

A good delegate should make some advance preparation for General Conference. If possible he should arrange his annual schedule so that his vacation occurs immediately afterward.

(Concluded on page 24)



# Methodism's Changing Face in New England

by Warren C. Carberg

Nearly two centuries have slipped away since Jesse Lee rode through colonial New England, preaching his warm-hearted and triumphant gospel of Methodism.

Under the direction of Bishop James K. Mathews, a quarter of a million Methodists during the past 16 months have participated in a survey to review their past and take a long, hard look at the future.

It takes a certain degree of courage for any denomination to take a hard, objective look at itself. But Methodists, being a frank and courageous people, who like to know all the facts, have done just that.

Dr. Wayne Artis, director, and Mr. Gene McMahan, associate director of Church Surveys at Boston University, have headed this colossal task which involved the close co-operation of a task force of nearly 26,000 persons.

In determining this "changing face of Methodism in New England," 243,871 data cards were completed and usable data were gleaned from 675 churches.

The success of the survey, Dr. Artis said, is indicated by the tremendous percentage completion of data cards. The Boston Area (comprising the greater part of New England) completed 43 per cent (that is, 43 per cent more data cards than there are members listed in the Conference journals) of their data cards as compared with only 24 per cent from Indiana, a stronghold of Methodism in the mid-West. The fervor with which the survey was engaged and completed carries with it

the indication that the evangelical potential of New England is even greater than in the Western Methodist strongholds.

The survey indicates that of the eight million, five hundred thousand people in New England only 2.7 per cent are Methodist parishioners. If we base our percentage on hard core membership, the percentage is only 1.9 per cent.

The survey shows that there are two million unchurched people in the Boston Area, a region including all of Maine, New Hampshire, Rhode Island, Massachusetts, and part of Connecticut.

The shifting trend of population from cities to suburban areas leaves many towns without the Methodist churches. This is a task which confronts Methodists in this section.

During the past year the first step in this direction was made with the launching of a new church society in Acton, Massachusetts, under the wing of the Boston Area Study, a pattern which may be followed in other districts where the need is equally great.

The survey reveals a need for many new churches to cope with modern trends. Ninety-four out of every hundred churches, or all but forty, were organized before 1900.

New England is going through a period of transition, of shifting population, and of industry changing from textiles to electronics and, to a large extent, new churches must be built to replace the old.

In Boston this is exemplified in the passing of Morgan Memorial and its famous Church of All Nations which will soon be torn down to make way for the Massachusetts Turnpike Extension.

In time a new church will be built but where, or for whom, only the future must decide. First-Copley Church on Newbury Street will soon move to the historic Old West Church in the West End. This section of the city is being largely rebuilt. What will be the nature of this new ministry? Only time will reveal.

Three plans have been suggested for more effective administration of the Area. The first calls for maintaining present conference boundaries with an increase in exchange of services.

The second plan would call for the merger of the two northern conferences and the two southern conferences. The third proposal would combine the present four conferences into a single conference. This would eliminate an enormous amount of duplication and its waste of time and money.

Maine leads New England in land area and in number of churches, but three out of ten churches have less than 50 members as compared with only one out of thirty-three churches in the New England Conference. In New Hampshire one out of five churches are in the less-than-50 class, while in New England Southern (part



Working on Boston Area Church survey, at Boston University. Left to right: the Rev. Arleon L. Kelley, associate director church surveys; Miss Lillian Vainio, Abbot, Me., and Wayne Artis, director, church surveys.

July, 1963

of Massachusetts, Rhode Island, and part of Connecticut) only one out of nine churches are in this category.

Emphasizing still further that Methodism is a small church denomination, the survey revealed that one-third of all the churches have less than 100 members. More than half of these 230 churches are in Maine, 12 per cent are in the New England Conference, 29 per cent are in the New England Southern, and almost half in New Hampshire.

About four out of ten churches have from 100 to 299 members, and there are 180 churches with more than 300 members. Only eight churches have more than 1,200 members.

The survey will enable the church to plan for the future. More clearly will it be possible to pinpoint on each church the effect of present social change.

This degree of mobility is shown by the statistic that one out of every five members has transferred from another Methodist church to the one now attended. Three of every ten have joined on profession of faith; 3,311 Methodists were former Roman Catholics; and nearly 7,000 Roman Catholics are living in homes with Methodist members.

Not only is Methodism a denomination of predominantly "white village churches," but the survey showed that it is largely composed of skilled craftsmen and their families, with a generous sprinkling of "white collar" and professional people.

Methodists have always stressed higher education. Of the total membership 5.6 per cent are college graduates; 2.1 per cent have done graduate work; and 8.3 per cent have completed eight years of school.

Twenty-two per cent are in families of four persons and one-third live in a family of five or more. One of five lives in two family units and 30 per cent have lived in the same community for more than 25 years.

The Sunday newspapers and Church School attendance appear to be in conflict, the survey reveals. Seventy-two per cent do not participate in the church school, although about 15 per cent attend 36 or more times annually.

Twenty-two of every hundred attend worship services 36 or more times a year.

There is room for improvement in the fact that 62 per cent do not belong to a church organization. Methodists give only \$52.90 to the church budget for all causes, or about \$10 less than the national average.

There is need for bringing our giving on a par with the increases found in all types of increased costs with which the church is burdened.

Since more than 60 per cent of Methodists drive to church in their cars, there is need for adequate parking. Many churches do not have these facilities.

Churches are faced with dealing with an increasingly mobile membership. One out of every seven has moved from one town or city to another.

The Boston Area Survey shows that ministers serve on an average, 4.1 years to a church and work from 43 to 53 hours a week. Sixty per cent of the ministers are under 44 but within the next two decades four of every ten will be eligible for membership in the Veterans of the Cross for retired ministers.

The survey showed that New England Methodists are a theologically liberal people, more so in fact than Meth-

odists in other parts of the country. Education, denominational background, church size, and occupation seem to determine social belief and practice more than theological beliefs.

Methodists are traditionally a temperate people. Forty-five per cent with Methodist background indicated that they are for total abstinence and an equal number take the position that alcohol could be used temperately.

Of those with non-Methodist backgrounds 67 per cent came out for moderate use of alcohol.

Of Biblical interpretation 50 per cent regard it as the unique historical record of God's revelation to man. Three out of four believe that man is "a rational being capable of knowing God and entering into fellowship with Him."

One of three believes social change is a partial responsibility of the church, but secondary to the transformation of individuals.

On social issues, six of ten laymen believe that politics should call forth the serious and intelligent concern of the conscientious Christian and the same number would allow their ministers to speak on any controversial issue from the pulpit.

About 50 per cent feel that Methodists should cooperate with other denominations while another third believe they should seek full union with other denominations. Eighty per cent urge support for the United Nations, seeing in it "our best political hope for world peace."

The survey believes that the greatest hope for the future lies in the 60,000 Methodist children and youth—"a little child shall lead them."

"Consider the possibilities as we face the future," the survey concludes. "We all have a task in the line of splendor of which we are a part and which we have inherited.

"There are two million unchurched—'the fields are white unto the harvest.' Among our own parishioners, 19 of every 100 are potential members during the next ten years.

"There is potential for our Church Schools among the 71 per cent who do not attend. There are 36 per cent who have not worshipped during the past year. There is potential in the re-grouping of some of our churches for greater effectiveness and an adequate work load for our pastors.

"As we examine the full circle of life in our church, we can see many areas for greater effectiveness. Can we find improvement in program planning, in leadership, training, in stewardship, special ministries, and in helping others to extend the mission and message to Christ?

"To expand our endless line of splendor is our task. Consider the challenge in our areas of declining population. We must face the need for a strategy for declining churches in declining communities.

"Conversely, we face the challenge of many areas of new and rapid residential growth. The changing face of Methodism in New England means working together in grand new dimensions of church extension—new dimensions in finance—and new directions in helping to establish new congregations, and new concepts of co-operation. . . .

"Let us consecrate ourselves anew in the knowledge that Jesus Christ is Lord at home and all around the world."





*Mt. Memorial Methodist Church  
Rockland, Me., where the 1963  
Annual Conference was held.*

# Rockland Hosts Maine Conference

conference business  
includes budget, medical care  
plan, general and jurisdictional  
conference delegates

Blessed by perfect weather, the 139th session of the Maine Annual Conference held sessions at Rockland, Me. (Lobster capital of the world), May 22-26.

With business-like precision the Maine ministerial and lay delegates adopted a budget of \$93,266, a new medical care plan, and election delegates to the General and Jurisdictional Conferences.

A resolution was passed supporting Bishop James K. Mathews on the New Hampshire Sweepstakes Law and a proposal was adopted for further study on the hiring of a field secretary for planning a Methodist retirement home.

Ministerial delegates elected to the General Conference: the Rev. Lester L. Boobar, Portland, and the Rev. Lewis H. Beckford, Bangor. Lay delegates: E. Millett Cummings, Portland, and Miss Margaret Currie, Saco (seventh election).

Ministerial members (reserves to General Conference and delegates and reserves to the jurisdictional conference): the Rev. S. Blake Ellis, Brunswick; the Rev. William A. Chamberlain, South Portland; the Rev. Edward F. Allen, Augusta; and the Rev. H. Travers Smith, Auburn.

Lay members (reserves to General Conference and delegates and reserves to the jurisdictional conference): Irving W. Maxwell, Portland; John Kenderdine, Westbrook; Walter Upham, Bath; Irving Pierce, Old Town; and Mrs. Alice Hardy, Bangor.

Received into retired relation: the Rev. Charles Parkin, since 1956 Director of *Advance*, Division of National Missions; the Rev. Elwin L. Wilson, executive secretary of the Interboard Council since 1961; the Rev. Bertram F. Wentworth, Berwick; and the Rev. John G. P. Sherburne of Norway.

Twenty-one candidates, comprising the largest ordination class in 40 years, were ordained by Bishop Mathews at the closing service.

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*Bishop James K. Mathews honors retiring clergymen and their wives at Maine Conference. Left to right: Dr. Charles Parkin, associate secretary General Board of National Missions; the Rev. and Mrs. G. P. Sherburne of Norway and the Rev. and Mrs. Elwin L. Wilson of Orono.*

Deacons: Frank Morrill Brown of Long Island, Casco Bay; Robert Henry Burton, Peaks Island; Everett Willis Dunton, Belfast; Edgar Fletcher Parlin, Dexter; Miss Jane Pears, Clinton; Russell John Peppe, Cape Porpoise; Gordon Guest Higgins, Eddington; Gordon Lowell Hemphill, Presque Isle; Lane Clifford McGaughey and Miss Lynne Josselyn, Houlton.

Elders: Richard Martin Hamilton, Bethel; Samuel Clifton Ives, Cape Elizabeth; Robert Laban Rand, Bath; Ronald William Walden, Farmington; George William

Broadbent, Patten; Russell Irvin Brown ordained for the Mariners' Church, New York Port Authority; Irvin Eugene Koelker, Corinna; Walter Roger Brown, Dover-Foxcroft; Evans Irving Wilson, New Harbor; James Douglas Riddle, Biddeford; and Yeager Hudson, Colby College, Waterville.

The Rev. Lewis H. Beckford, Bangor, read a composite report for the district superintendents, excerpts of which are printed elsewhere in this issue.

A report on the Area Survey was presented by the Rev. Ralph T. Mirse, executive secretary, New England Conference Board of Missions, and the Rev. Wayne Artis of Boston University.

E. Millett Cummings of Portland was re-elected Conference lay leader. It was announced that there would be a meeting of the area cabinet and secretaries at Atlantic House, Scarborough, Me., on June 24 when a more comprehensive report on the survey was presented.

Dr. Mary Lou Barnwell, executive secretary of the Commission on Deaconess Work, spoke at a meeting commemorating the 75th anniversary of the Conference Deaconess Board with the Rev. Lawrence Porter, presiding.

Dr. Barnwell said in part: "1888, that wonderful year. To New Yorkers, 1888 is remembered as the year of the Great Blizzard. To our nation, 1888 is remembered as the year Congress created the Department of Labor and a year in which many strikes took place.

"To some of us, 1888 is remembered as the year Thomas Edison perfected the cylinder phonograph, a far cry from the hi-fi and stereo of today.

"To people called Methodists, 1888 is remembered as the year General Conference meeting in New York in May authorized the office of Deaconess in the Methodist Episcopal Church. It was not until 1902 that the deaconess office was authorized in the Methodist Episcopal Church South, after a long and bitter debate. Some declared it heresy and said it might lead to having women in the ministry—even in the episcopacy.

"During the 75th anniversary year we are seeking to do three things; namely, review our history; evaluate the present; and plan for a major thrust for the future to involve larger numbers of trained, dedicated women in the mission of the church."

Dr. Walter L. Holcomb of Boston University School of Theology delivered two lectures on the general theme, "The New Aldersgate," at the Friday and Saturday afternoon sessions.

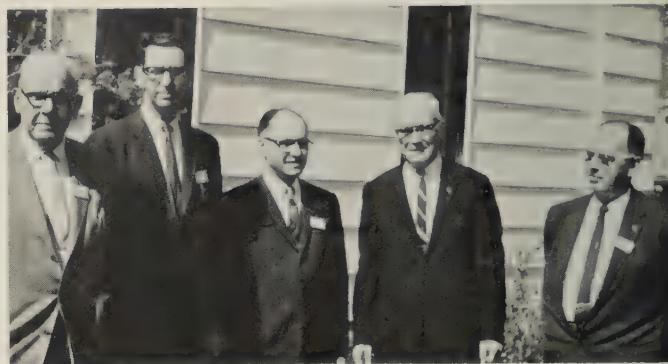
In addition to their condemnation of the New Hampshire sweepstakes law, the Board of Christian Social Concerns vigorously opposed racial discrimination.

The board urged an exhaustive study of the "turn toward peace movement," and such problems as labor disputes, alcoholism, dope addiction, delinquency, pornographic literature, care for the aging, separation of church and state, and world communism.

The Rev. Daniel C. Whitsett, former pastor of Harvard Epworth Church in Cambridge, and now of Panama City, Fla., spoke at a service following the lay activities banquet with the conference lay leader, E. Millett Cummings, presiding.

The following changes in appointments were announced:

*Augusta District*—Bath, Beacon Street, and North Woolwich, James W. Daniels from Arlington, Mass., transferred in from New England Conference. Belfast and Searsmont, Norman C. Young from Hartland. Hart-



*Maine Conference lay leaders. Left to right: Henry Nelson, Portland; Perley M. Kelley, Bangor, Millett Cummings, Portland, Conference lay leader, and Walter Upham, Bath.*

land and Athens (Union), Theodore N. Blanchard from Oakland. Randolph and East Pittston, Robert A. Beam from Easton. The following charges are left to be supplied for the time being: Corinna and Stetson; New Harbor and Round Pond; Oakland, Sidney, and North Vassalboro; Richmond, Dresden Mills, and South Dresden.

*Bangor District*—Bangor, First, Philip G. Palmer from Randolph. Bucksport and North Bucksport, Dwight H. McMahon, from Bridgton. Easton and Mars Hill, Charles S. Parker from Vanceboro. Eddington, Donald R. Swan from Pembroke. Howland, Edgar G. Higgins from Eddington. Milbridge (Federated) and Wyman, Donald Teasdale. Orono, H. Travers Smith from Auburn. Orrington and Orrington Center, Robert Morley. Vanceboro, Charles D. Kinney. Charges left to be supplied for the present are: East Dixmont; Limestone and Caswell; Machias, Jacksonville, and Wesley; Nealley's Corner; North Brooksville and Cape Rosier; Pembroke and West Pembroke; Whiting (Federated); South Orrington.

*Portland District*—Auburn, George Bullens from Bangor, First. Berwick, Irvin E. Koelker from Corinna. Brunswick, Robert H. Plummer from Lewiston. Lewiston and North Auburn, Frederick L. Niles from Bath, Beacon Street. Lisbon (Federated) and Lisbon Falls, R. William Smith from South Portland, First. North Pownal with Center Pownal Congregational, Evans I. Wilson from New Harbor. Norway, South Paris, and Bolster's Mills, Una J. Mann from Orrington. Old Orchard Beach, Gilbert W. Sirotti, student in Boston University School of Theology, who has been serving as assistant at St. Paul's Methodist Church, Lynn, Mass. South Portland, First, Richard M. Hamilton from Bethel. South Portland, Peoples, S. Blake Ellis from Brunswick. The following charges are temporarily left to be supplied: Bethel; Bridgton and Naples; East Eliot; Newfield; North Sebago; Rumford Center; West Durham.

*Special Appointments*—William A. Chamberlain, from Peoples Church, South Portland, to be executive secretary of the Interboard Council, with office and residence in the new Conference Center at Winthrop. James D. Riddle, who was received by transfer from Southwest Texas Conference, is appointed to attend school, and Yeager Hudson, received by transfer from Mississippi, is on the faculty of Colby College.

*Left Without Appointment*—Robert E. Allten, pending transfer to New England Conference, June 9; Everett A. Waldo, pending transfer to Baltimore Conference, June 5.





*Ministerial and lay delegates to the General and Jurisdictional Conferences and the reserves elected at the Maine Annual Conference. Front left to right: John Kenderdine, Westbrook; E. Millett Cummings, Portland; Miss Margaret Currie, Saco; Mrs. Alice Hardy, Bangor; Irving W. Maxwell, Portland; and the Rev. William A. Chamberlain, executive secretary of the Interboard Commission. Rear, left to right: Bishop James K. Mathews; the Rev. Edward F. Allen, Augusta; the Rev. Lester L. Boobar, Portland; the Rev. H. Travers Smith, Orono; the Rev. Lewis H. Beckford, Bangor; and the Rev. S. Blake Ellis, South Portland.*



*The Rev. H. Travers Smith, Maine conference secretary, reads an announcement while Bishop Mathews presides.*



*Bishop Mathews with group of Maine Conference ordinands, the largest class in forty years.*



*The Rev. Daniel C. Whitsett, former pastor of Harvard-Epworth Church, Cambridge, and now of Panama City, Fla., and Conference lay leader E. Millett Cummings, at the lay activities dinner at Rockland, Me., during the Maine Annual Conference.*

## The Conference Camera

### picture highlights of Maine Conference



*Captain Dale Lindsey, Methodist layman and a member of the Rockland Me., city council, presents Bishop Mathews with a chest of sea products at the lay activities dinner at the Maine Annual Conference.*



*Junior choir of the Pratt Memorial Methodist Church, Rockland, Me., host church this year for the Maine Annual Conference. Mrs. Homer S. Hughey, wife of the host pastor, stands in the rear at the left.*



# Historic Conn. Church To be Relocated

Most churches, once torn down, are forgotten. But the historic West Thompson, Conn., Methodist Church, soon to be razed, will achieve a new kind of immortality.

For by the time this appears in print, this splendid old Benjamin Asher-type structure, the same architect who built Church in Boston's West End, will be taken down beam by beam and board by board.

It will be shipped to the campus of the Belmont Hill School for Boys, in Belmont, Mass., where it will be completely restored. Even the lovely steeple, destroyed in the 1938 hurricane, will be rebuilt together with its famous old bell, which miraculously escaped destruction.

The church has been described by experts as one of the nation's finest examples of Greek Revival architecture. It is faced by Ionic columns, is two stories in height and is 40 feet high. It has balconies on the sides and rear of the sanctuary area.

The original pews and pew doors are still in use and are in excellent condition. The cut granite blocks on which the church stands will be trucked to Belmont with the rest of the material at a total cost of \$2,000,000.

As a matter of fact the acquisition of the church is the answer to a prayer by Headmaster Charles F. Hamilton of Belmont Hill School. For several years he has been hunting for such a church to be moved to the campus and used as a chapel.

When it is completely restored, probably by some time early next year, it will be used for daily services seating 450. Underneath the chapel will be auditorium facilities.

When Roger Webb, representing the school, accepted the key to the church from the pastor, the Rev. Jeanette McGlinchey, the action symbolized the passing of the property.

This was the farewell service which brought together several hundred members, former members and friends, on June 12. Dr. James V. Claypool, superintendent of the Norwich district, gave the benediction.

The address was by the Rev. G. Albin Dahlquist, pastor of the Asbury Methodist Church, Warwick, R. I., and pastor of the West Thompson Church from 1938-41.

The church was gaily dressed with flowers for the service by two long-time members, Misses Gertrude and Mildred Johnson, life-long members, whose own home is also doomed by the flood control project.

Actually, the church and some very historic homes were threatened when Hurricane Diane struck New England in 1955. That was the year when the Quinebaug River devastated the city of Putnam causing widespread destruction.

Flood and fire destroyed many of the largest manufacturing plants giving Putnam its greatest financial setback in more than a century.

Congress appropriated money for the eventual building of a dam to make reoccurrences of this disaster impossible. But, many of the old Methodist landmarks, including the Col. John Nicholson house, where an early

(Concluded on page 24)



*Described as one of the nation's finest examples of Greek Revival architecture, the old West Thompson, Conn., church built in 1842 will soon be torn down and shipped, beam by beam, to Belmont, Mass., and reconstructed on the campus of the Belmont Hill School for Boys.*



*The pastor of the church, the Rev. Jeanette McGlinchey, presents the keys to Roger Webb, representing the Belmont Hill School at the farewell service.*



*Members in costumes of yesteryear drive to farewell service in horse and buggy. Greeting them are (left) the Rev. James Claypool, district superintendent, and the Rev. Albin Dahlquist, a former pastor.*



# New England Conference Held in Worcester

In the Cathedral-like splendor of Wesley Methodist Church in Worcester, delegates from more than 200 New England Conference churches transacted their business, June 5-9, for the year and united in several moments of high moral grandeur.

Under the gentle prodding of Bishop James K. Mathews, the committee on Christian Social Concerns brought in a resolution on the Negro question which, if followed, could go a long way to improving the segregation problem locally.

Briefly, the resolution calls for sponsorship of Negro families by conference churches so that Negro families would be helped to obtain housing in different communities.

A well-meaning delegate amended the resolution to include the phrase, "and other races." The resolution was designed to do something positive in our own neighborhood while the Southern Negro crisis is at its peak.

Actually, the resolution was designed to get homes for Negroes outside the South End and Roxbury where conditions are worse. It was pointed out that local churches should make clear to real estate agents and realty boards their insistence that discriminatory practices can no longer be tolerated."

The resolution added that "this requires that the local church help prepare the residence neighborhoods so invited to understand and accept their responsibility both as American citizens and Christian brothers."

Other resolutions called for measures seeking to end pollution of air and water and for planned parenthood.

After some debate it was recommended that The Methodist Church reaffirm its position on temperance and gambling.



*New Worcester district office and parsonage in Holden is dedicated by Bishop Mathews as one of the events of the New England Annual Conference.*

*July, 1963*



*Ordinands enter Wesley Church, Worcester, for final service of this year's New England Annual Conference held June 5-9.*

Other recommendations touched on observance of the Lord's Day, urban renewal, the rehabilitation of alcoholics, disarmament, separation of church and state, and labor relations.

The Rev. Leslie H. Johnson, host district superintendent of the Worcester district, read a composite report for all four district superintendents.

Elected as delegates to the General Conference were: the Rev. Wilbur C. Ziegler, Milton; the Rev. Lemuel K. Lord, Melrose; the Rev. James R. Uhlinger, Worcester; and the Rev. H. Hughes Wagner of Springfield. Lay delegates: Mason N. Hartman, Needham; Mrs. Melvin Lawrence, Lynn; Mrs. Emil M. Hartl, Boston; and James Fraggos, Allston.

Delegates to jurisdictional, ministerial: the Rev. Leslie H. Johnson, Worcester; the Rev. Ralph T. Mirse, Boston; the Rev. William J. Ogle, Lynn; and the Rev. Jesse S. Greene, Pittsfield. Lay delegates: John Fisher, Pittsfield; Mrs. Charles C. McPherson, Southampton; George Roberts, Springfield; Farnham Goulding, Worcester. Reserves lay: Robert Harvey, Melrose; Paul S. Onthank, Newton; Mrs. Deborah Anderson, Medford; ministerial: Dr. Harold C. Case; the Rev. Clarence Avey, Dr. Walter G. Mueller.

Granted sabbatical leaves of absence were: the Rev. Haldean S. Lindsey, Gloucester; the Rev. Robert M. Durkee, Lynn; and the Rev. John David Erb, Malden.

Mrs. Shirley Robinson of the Cokesbury Bookstore in Copley Square was consecrated as director of religious education. A resolution introduced by the Rev. Guy H. Wayne seeking authority to collect funds for ren-



*Opening communion service. Bishop Mathews is shown at the altar of Wesley Church, Worcester, with his four district superintendents kneeling behind him at the communion service that opened the New England Annual Conference.*

ovating Old West Church for the First-Copley congregation was approved.

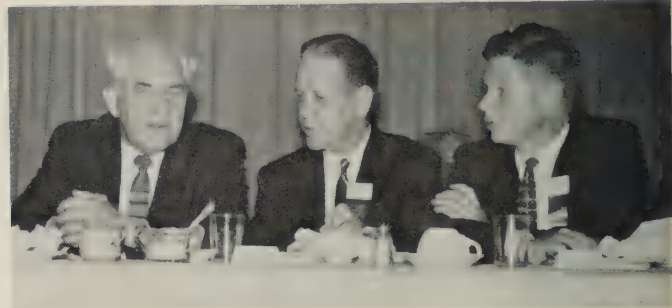
The Rev. H. Newton Clay, president of the Bureau of Conference Sessions for the past 14 years, retired and was presented with a gift from Bishop Mathews. He introduced his successor, the Rev. Harry P. Folger, 2nd, of Winthrop who has been serving as ministerial vice-president.

The Committee on World Service and Finance voted non-concurrence on a recommendation to appoint an area director of evangelism. The appointment will be presented at the next annual conference.

Approved for the retired relationship were: the Rev. Glenn D. Glazier, West Brookfield, and the Rev. Henry Beukelman, Peabody.

Dr. Johnson, in his composite district superintendent's report, said figures indicated that during the past year total membership increased by 6.7 per cent, an increase of 5,072, setting the new membership total at 80,540.

Discussing membership he said: "Pastoral calling, and the day, door-to-door, ringing of doorbells are still the most effective means to find and bring in new members. Thirty-two churches on the Springfield district testify to this.



*New Members are introduced by Bishop James K. Mathews at the New England Annual Conference at Worcester. They are from the recently received Berkshire churches and from the New England Southern Conference.*

"The outstanding results in the birth of the new Acton society, St. Matthew's Methodist Church, on the Worcester district, with its 100 charter members, was only possible because of the persistent calling by the organizing pastor, Dr. Ralph T. Mirse."

Dr. Johnson reported that on the Boston district the South End Methodist parish has had exceptional membership increases. Tremont Street, with its revitalized program and its new facilities, added 35 members, a 14 per cent increase over last year. The suburban churches showed gains with Needham Heights having an addition of 140 with a net gain of membership of 88. Fisk Memorial in Natick gained 26 and Christ Church, Wellesley, a new church, doubled its membership in two-and-a-half years.

Dr. Johnson said there is concern over the relatively small growth of the Sunday Schools. According to statistics there was less than a 3 per cent growth during the past year.

Sunday school enrollment totals 43,575, with an average attendance of 23,756 and answers to questionnaires showed increases and decreases were about equal.

District staffs are already busy in assisting local churches. He reported that Miss Fern Scribner, executive secretary of the Conference Board of Education,



*At the Veterans of the Cross Dinner at New England Annual Conference at Wesley Church, Worcester. The Rev. George A. Fallon, former pastor at Wesley, Loring W. Powell, president of the Board of Pensions, and Henry C. Young, vice-president.*





*The Rev. Glenn D. Glazier and Mrs. Glazier, formerly of Grace Church, Cambridge, receive the congratulations of Bishop Mathews as they enter the retired relationship.*

is willing to help each local church in the planning of this work.

"Much credit goes to our new conference treasurer, Dr. Harold H. Cramer, who has attempted to educate our people in the real meaning and implications of conference apportionments," he said.

He praised the work of the members of the Sudbury church who have almost completed their work on the new sanctuary worth \$250,000. The new steeple was raised in place recently. A new nursing home for the New England Deaconess Home in Concord is being built at a cost of \$600,000 and a \$70,000 addition at Magnolia is expected to be completed next Fall.

Bishop Mathews read the changes in appointments following the Ordination Service, Sunday afternoon.

**Boston District**—Assistant at Tremont Street Church, Boston, Frederick B. Bird, who was received into the Conference on trial this year. Union Church, Boston, will be served by two pastors—Egbert C. McLeod, who is beginning his sixteenth year with the church, and Gilbert H. Caldwell, Jr., formerly pastor at Bryantville and West Duxbury, who has been engaged in study for the last few months. Alan D. Smith, who has been serving Bethany Church, Roslindale, will this year serve also Upham Memorial, Forest Hills. Guy Allen from Boston Street Church, Lynn, is the new pastor at St. Stephen's, West Roxbury, and Francis J. Mazzeo from Lake Shore Park Church, Lynn, succeeds Glenn D. Glazier, who retired, at Grace Church, Cambridge. Harvard-Epworth, Cambridge, for the last five years served by Daniel C. Whitsett, who has recently returned to his native South to take a pastorate at Panama City, Fla., is now to have a corporate ministry, consisting of R. Jerrold Gibson, James S. Pemberton, Sr., and John A. Russell, Jr. Mr. Gibson and Mr. Russell have been co-directors of the Wesley Foundation in Cambridge. Mr. Pemberton is transferred in from the New England Southern Conference, where he has been pastor of Friendship Church, Providence, R. I., for the last four years. Thomas W. Cornu from Omaha, Neb., who has

been studying at Boston University School of Theology and was received into the Conference on trial, is the new assistant pastor at Fisk Memorial Church, Natick. John C. Parker from Newburyport and Byfield is the new associate pastor at Carter Memorial, Needham Heights. Newton Centre has as its new pastor Seaton M. Woodley, Jr., from Trinity Church, Lynn.

**Lynn District**—First Church, Arlington, is temporarily left to be supplied. Donald L. Holt from Island Heights, N. J., returns to his native New England to serve at Newburyport and Byfield. Walter N. Stone, another new member on trial, is made assistant at Holy Trinity, Danvers. Walter T. Raymond from Colrain and East Colrain is to serve Bay View, Gloucester, and Rockport. Warren L. Andersen from Dyer, Ind., the new pastor of Boston Street Church, Lynn, will combine some graduate study at Boston University with his pastoral duties. Other new pastors in Lynn are Kenneth E. Whitney, who goes to Lake Shore Park from Upham Memorial, Forest Hills; Robert M. Houston, from Mississippi Conference, now completing his studies at Boston University School of Theology, who is appointed to Maple Street Church; and John A. Dusenberry, associate at Immanuel, Waltham, for the last five years, who succeeds Mr. Woodley at Trinity. Frederick P. Frank comes to Christ Church, Malden, after five years as associate pastor of the Morgan Memorial Church of All Nations. Robert E. Allten from Orono, Maine, is appointed to Hillside Church, Medford, to succeed Wesley J. Vesey, who is joining the faculty of Mount Union College, Alliance, Ohio. R. Wayne Perkins, a student in Boston University School of Theology, is the new pastor at St. John's, Medford. Prescott E. Grout from Whitinsville goes to Peabody, succeeding Henry Beukelman, who retired. Mr. Grout will be doing some studying along with his pastoral duties.

**Springfield District**—District superintendent, Elmo F. Young, pastor at Newton Centre since 1955. Adams,  
(Concluded on page 24)



*Mrs. Shirley Robinson, consecrated director of religious education at the New England Annual Conference at Wesley Church, Worcester. Next to the bishop is the Rev. Gilbert Y. Taverner, president of the Conference Board of Education. The Rev. H. Newton Clay, retiring president of the Bureau of Conference Sessions, is seated in the rear.*



# N. E. Southern Conference Men and Women Hold Joint Assembly



*Aldersgate Day Assembly leaders. From the left, Herbert J. McKinney, New England Southern Conference lay leader; Henry Lacey, guest speaker, from the Board of Missions; and Mrs. F. Morris Cochran, Conference Woman's Society president.*

Three hundred men and women from the New England Southern Conference gathered in joint assembly at Camp Aldersgate in North Scituate, R. I., on May 25. This marked the first time a joint meeting has been held by a Conference Woman's Society of Christian Service and Conference Board of Lay Activities.

Leaders for the assembly were Mrs. F. Morris Cochran, president of the Woman's Society, and Herbert J. McKinney, Conference lay leader.

The day's program began after registration and coffee with a hymn-singing under the leadership of James Ferris of East Hartford. Ridgway Shinn of Providence, R. I., led in the devotions.

Mrs. Charles Reynolds of Attleboro, Mass., Conference secretary of missionary education, reported that more churches reported study courses this year than during the previous year. She presented 39 jurisdictional recognition cards for courses which had been reported to date.

A report on membership growth in the Conference Woman's Societies was given by Mrs. David Carter, secretary of promotion. The society at the Warren, R. I., church received a framed scroll for the largest increase—67%—in the past year.

The resource leader of the day was Henry Lacey, associate secretary for India, Pakistan, and Nepal for the Board of Missions of The Methodist



*One of the discussion groups at Camp Aldersgate Assembly on May 25, sponsored by the New England Southern Conference Board of Lay Activities and the Woman's Society. The Rev. Florence Stevens of Pawtucket, R. I., is seated fifth from the left.*



*Mrs. Clifford Stephens, Manchester, Conn., New England Southern Conference secretary of missionary service, presented a Missionary Prayer Calendar demonstration at Camp Aldersgate Assembly on May 25. About 300 men and women participated in this joint assembly, the first venture of its kind.*

Church. Using the theme of the assembly "Our Mission Today," Mr. Lacey recalled the great contributions New England has made to missions in southern Asia. From East Lynn went the William Butlers, the first Methodist missionaries to India, a little over one hundred years ago. Methodist women meeting at Tremont Street Church, Boston, in 1869 to organize the Women's Foreign Missionary Society, sent Isabella Thoburn and Dr. Clara Swain to India. Today the Isabella Thoburn College in Lucknow

and the Clara Swain Hospital at Bareilly are testimony of the faith of these two Methodist women.

"What is this faith that compelled them to go; to serve; to witness; and to explore?" Mr. Lacey asked. Missions, he went on, are not a geographically-confined thing; there is a need in all places. "What happens here today is known across the world tomorrow. Birmingham, Ala., reveals another face of America to India and Africa."

(Concluded on page 17)





# A Woman's World

## News of W.S.C.S. Groups in the Area

### New England Conference News

by Mrs. Melvin E. Lawrence

During June the members of the New England Conference Society studied, planned and travelled, for this was the month we were privileged to attend the Northeastern Jurisdiction School of Missions held at Pembroke College, Providence, Rhode Island, and the officers to conduct the New England Conference School of Missions held at Wilbraham Academy, Wilbraham, Massachusetts.

The Jurisdiction School was like the mother lode of a rich strike waiting to be worked. That the three hundred members attending worked diligently and were rewarded in measureless ways was noted in the many responses.

"The missionaries added so much life and color."

"The Bible study with Dr. Stanger wasn't long enough."

"Wasn't that a clever role play in our class today?"

"My clinic was excellent. I've got so many new ideas."

"I wish I could take all the courses."

On and on it went and we know that it will continue to go, on and on, again and again.

Our Conference School attempted to bring to each student a new concept of a particular area of concern. These areas of concern took us down the path of Christian Social Relations, or Spiritual Life, or Missions, or Bible Study.

A common path that everyone travelled was the road that led to a better understanding and greater knowledge of the official responsibilities of the officers of the Woman's Society of Christian Service.

Mrs. Ernest Stansfield, conference society vice-president, served as dean, assisted by the following conference officers: Mrs. Edson G. Waterhouse, secretary of missionary education, chairman; Mrs. Edward L. Johnston, cultivation treasurer, treasurer; and Mrs. Lyle S. Thorpe, recording secretary, registrar.

The teaching staff included the Rev. John Barclay, Mrs. Emil M.

Hartl, Mrs. William E. Austill, Dr. Dr. Philip Watters, and the Rev. Arthur W. Newcomb. Officers of the conference society conducted the clinic periods.

It is the aim of our organization to provide opportunities that will stimulate growth in the individual and develop greater understanding. We hope that no one in the Woman's Society of Christian Service will ever make the statement of my new friend when she said, "It just isn't any concern of ours. We have no business meddling."

It is our concern if there is injustice and persecution; in fact, every aspect that denies a person his place as a child of God, is a concern to each one who has committed himself. This is the obligation that goes with the prize of the high calling of Christ Jesus, the Son of God. We do not meddle—we CARE.

Of course you would like to know—

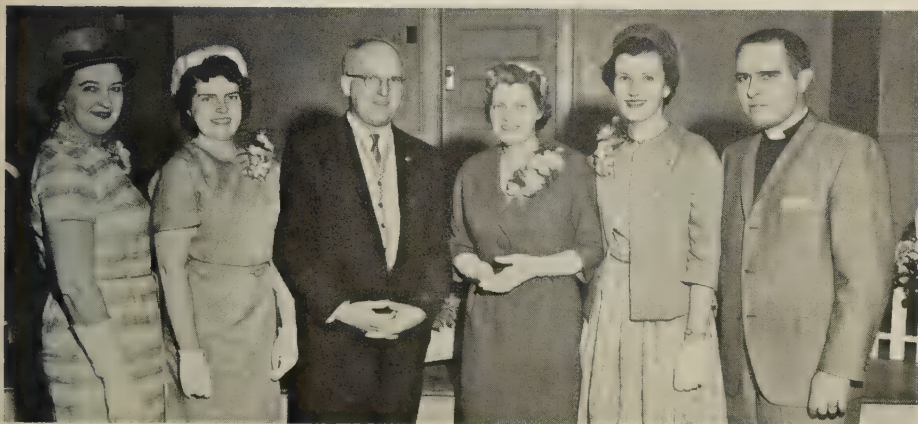
John H. Rogers of the Broadway Methodist Church in Somerville is completing his term as a US-2 and has been accepted as a full-time missionary of the Woman's Division. Mr. Rogers will be serving in educational work.

The conference society will be supporting, along with other agencies, the Youth School of Missions to be held at Rolling Ridge, July 28 to August 3. Two deaconesses from the Division office will be in attendance. Miss Jennie Mo Horton and Miss Miriam Parsell.

The Woman's Division has voted to furnish and name the chapel in the new Church Center at the United Nations in honor of Mrs. J. Fount Tillman, who will be retiring in 1964 after eight years of dedicated service as our Woman's Division president.

Your conference president hopes that you will want to participate in this voluntary personal effort. All checks are to be sent to the Division Treasurer, Miss Florence Little, 475 Riverside Drive, New York 27, N. Y., clearly marked "in tribute to Mrs. Tillman."

Plans are going forward for two very important firsts in our conference. Number one, Mrs. W. B. Landrum, field worker of the Woman's Division, will conduct a training session for all local, district, and conference officers. On September 4, the meeting will be held at the Westfield Methodist Church and on September 5 at the Wilmington Methodist Church. Mrs. Landrum will have a triple approach for she will interpret



Mrs. Melvin E. Lawrence was recently tendered a surprise reception by the South Street Methodist Church in honor of her election as president of the New England Conference Woman's Society of Christian Service. Guests included all the societies of the Lynn District, members of the Greater Lynn Council of United Church Women, members of Lynn Chapter O.E.S. and Lynn District personnel. Pictured with Mrs. Lawrence from left to right: Mrs. L. Gordon Earley, president of the Lynn District Society; Miss Barbara A. Lawrence, daughter of the guest of honor; Mr. Melvin E. Lawrence, husband and Lynn District Lay Leader; Mrs. Lawrence; Mrs. Dean Benedict, president of the local society, and the Rev. Dean E. Benedict, pastor of the host church.



Miss Linda Frost, daughter of Mr. and Mrs. Philip Frost of Marblehead, Mass., has been accepted by the Woman's Division of The Methodist Church as a US-2. She will serve two years as a rural worker; her present assignment will be in Georgia. A graduate of Marblehead High School, Miss Frost attended the Bouvé-Boston School and graduated cum laude this June from Boston University College of Liberal Arts. While a student at Boston University she worked with the World Christian Community; the Student Christian Association; and the Chapel Committee. Her home church is St. Stephen's, Marblehead.

the total function of the society, give new insights into program building, and lift up the how of increasing membership. Mrs. Landrum has had many years of experience in this cultivation and we are happy to welcome her to the New England Conference.

The second event is the Boston area meeting planned for October 14 and 15 at Portsmouth, New Hampshire. The early stages are proving to be very exciting for they are giving opportunities for the officers of the four conferences to become known to one another. Mrs. F. Morris Cochran, president of the New England Southern Conference Society, is designing a comprehensive chart that will lift up the efforts and the results of the work in each conference, over the last five years. Every local society should try to promote this effort for it is only through local participation that we measure our success.

#### Dates to Remember

July 25 Worcester District Society Summer meeting at Sterling Camp Ground

August 11 Springfield District Society Woman's Day at Laurel Park

August 22 Lynn District Society Woman's Day at Asbury Grove

### 1964 Stowell Scholarship Applications Now Accepted

The Rev. Dr. James Uhlinger of Wesley Church, Worcester, and the Rev. Donald Paige of Danvers were awarded travel scholarships of \$1,750 each by the Trustees of the New England Annual Conference. The scholarships were for travel to the Holy Land and were made possible by funds left for that purpose by the late Dr. Charles Stowell, a former member of St. Paul's Methodist Church in Lowell. Mr. Paige has already made his journey and Dr. Uhlinger left in June.

Each year one or two full members of the New England Conference who have served as a pastor of a church in the conference for at least three years preceding the trip may be granted the award. To be eligible, as defined by the Stowell will, he must also be between the ages of 35 and 55 years, must never have visited the Holy Land before, and must be in good health. Such a journey is not a vacation trip, but rather a time for diligent preparation and vigorous pursuit of a unique opportunity.

An application form for a 1964 scholarship in the amount of \$1,750 may be obtained from the Rev. Robert W. Huston, 503 Fellsway East, Malden 48, Massachusetts. The form must be returned to him by October 1, 1963. Former applicants must re-apply to be considered for 1964. Announcement of the awards will be made by December 1, 1963.

The officers of the Board of Trustees are the Rev. Hamilton M. Gifford, Newtonville, president; Dr. Harold Freeman, Somerville, vice-president; the Rev. Robert W. Huston, Malden, secretary; Ernest S. Johnson, Reading, treasurer; and Arthur B. Worthley, Jr., Chelmsford, assistant to the treasurer.



The Rev. Francis J. Mazzeo, pastor of Lake Shore Park Methodist Church in Lynn, speaking at the 50th anniversary service. Bishop Mathews who preached the anniversary sermon is in the background.

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# Report Presents State of Church In Maine

One of the standout features of the Maine Conference this year was the composite report of the district superintendents presented by the Rev. Lewis H. Beckford of Bangor, Me. Because of lack of room it is not possible to present this in full but only excerpts.

"... What of the church on the local level? Is it in fact functioning as an agency through which fellowship is fostered and enriched?

"In most of the churches with which I have personal acquaintance, I have observed a rich and abiding fellowship among a small core of the membership. These identify themselves as the 'workers' of the church.

"These it is who are most faithful upon board, commission and organization meetings. These folks are regular in their attendance upon the weekly worship. These are they who linger to talk about more personal matters after the church has dispersed following worship or other large group activities. This is a live and vital fellowship.

"But between this 'core' group and the rest of the church, and between this group and the unchurched of the community of which they are a vital part, I discern a wall or barrier which defines the 'in' group and the 'outsiders,' in unwitting non-recognition of the truth that Christ has broken down the barriers between men. The barrier is surely there; seen most often by those on 'the outside,' and sometimes disconcertedly by those more sensitive spirits on the 'inside' whose blindness is less marked.

"Currently we shun the word 'fellowship' because it is so commonly used. The concept of oneness in Christ is neither commonly accepted nor strikingly vital within the churches of my acquaintance.

(The Spiritual Life of the Church.)

"What criteria should we use to determine the relative health or illness of the 'spiritual state of our church.' Should it be its similarity to the Apostolic Church in organization? Its adherence to articles of re-

ligion? Its productivity in terms of converts, or its effectiveness in turning the world upside down in political and economic terms?

"Forgive my simple-mindedness at this point. I read the fifth chapter of Paul's letter to the Galatians. I note there the fruits of the spirit, as he lists them, but I fail to find among them the traits and characteristics that seem to me to make too much the life of the church on a local or conference-wide basis.

"Where is apathy listed? Where is non-participation? Where anxiety about finances? Where jealousy over leadership? Where local exclusiveness? Where study that leads to nothing? Where willingness to give but not to serve? Or, to put it positively, how much of our church life is vitally and obviously marked by love? By real sincere joy in worship, in prayer, in study, in service, or by peace that casts out anxiety about self?

"How often are we struck by the good temper and self-control of our people as they face critical internal problems in their churches? Is their fidelity and generosity more striking than that of a fraternal order or of a service club?

"Think of your own local church as you have experienced it during the past conference year. Are you more loving because it has first loved you? More joyful because of your participation with other joyful Christians? Some of you will answer 'yes' to these questions or some of them at least. Most of you, I fear, will have to subject your church-related experiences to minute scrutiny to murmur even a timid affirmative. . . .

"What is the spiritual state of the churches in our conference and of our annual conference? If the judge were to press me for a simple answer, I should have to say, 'tired, anxious, bewildered.'

"The chairman of our Conference Board of Evangelism says it thus: 'We have often been guilty of preserving the forms of religion when the spiritual foundations were no longer present or at least neglected. . . . We need, in short, to rediscover the spiritual springs from which come our mission and task.'"

Mr. Beckford, commenting on the question of infant baptism, said that the total for 1962 was 909, 68 more than in 1961, but still less than in 1960.

Membership on profession of faith was 1,325, 212 more than in 1961 but still 22 less than in 1960. Children joining the church numbered 584, up 35 over 1961 but still 83 less than in 1960.

Mr. Beckford said that Board of Education has originated virtually every forward-looking long-term program in the conference. The Methodist Camp program, leadership training, college campus religious leadership, and student work at the University of Maine have prospered.

"Yet in spite of all that has been done in this direction, a number of facts again disturb," he said. "In 1952 the total church school membership was 25,371 and in 1962 it was 23,485. . . .

"Two church schools with a membership of 200 members transferred this past year to the New Hampshire Conference. We have reported this year an average church school attendance decrease of 457 excluding those transferred to New Hampshire."

During the past 15 years, he pointed out, the Maine annual conference has involved itself in \$147,000 worth of property acquisition and the Board of Pensions has raised \$175,000 for reserve pensions for ministers.

The Board of Missions led in the raising of \$58,000 to support a missionary and family in Africa. Local churches have increased their local pastors' salaries from a total of \$231,515 to \$418,966, more than double.

He said that in 1947 the Conference treasurer reported local expenses of \$678,766 and in 1962 of \$1,728,691, almost three times as large. Local funds invested with the conference trustees increased by \$417,374.

In conclusion he said: "We are struggling—not too successfully—with the cultural trend toward personal indulgence and personal isolation. . . . The spiritual life of our conference is tragically in need of an Aldersgate experience. Our evangelism is timid and scarcely audible. We are disciples behind closed doors waiting . . . waiting . . . waiting.

"Christian education within the conference is constantly increasing in teaching effectiveness within our 'in group' but does not seem to be much concerned with outreach. Financially, conference-wide, we speak

(Concluded on page 22)

# Area News

## Whitinsville Methodists Dedicate Johnston House

Five years ago the Methodists in Whitinsville, Mass., faced a serious shortage of Sunday School classroom space. After careful consideration of several possibilities, the present Johnston House, then a three-family dwelling on adjoining property, was purchased and renovated at a total cost of \$20,000. This May the final payment on the mortgage was completed. To mark the occasion on June 2, 1963, at 10.15 A. M., a "Burning of the Mortgage" and ceremony of Dedication of Johnston House were held with the Rev. Leslie H. Johnson, Worcester District superintendent, officiating. The ceremony began with the reading of the 100th Psalm by Mrs. Joseph T. Johnston, a member of the family which made the property available to the church. Mrs. Johnston is herself a Sunday School teacher in Johnston House and past president of the Woman's Society of Christian Service in the Whitinsville church. Others participating in the service were Everett Fessenden, church school superintendent for the past six years; Carl J. Dupree, treasurer of the board of trustees; and the pastor, the Rev. Prescott E. Grout.

Johnston House provides thirteen classrooms fully-equipped with chairs, chalkboards, coat-racks, worship centres in several of the rooms and audio-visual equipment. The church school superintendent and the church school secretary also have offices in the building. Individual classes for each year from the three-year-old nursery through the eighth grade are held here with the Senior High class meeting in the chapel of the church building.

Recently members of the Methodist Men's Brotherhood, the Woman's Society and the Methodist Youth Fellowship held an all-day work party at Johnston House washing windows and repairing sashes, washing paint and doing up the curtains for more than 50 windows in preparation for the Ceremony of Dedication.



*At mortgage burning ceremony for Johnston House of the Methodist Church in Whitinsville, June 2. From the left, Everett Fessenden, church school superintendent; Carl J. Dupree, treasurer, board of trustees; the Rev. Leslie H. Johnson, Worcester District superintendent; and the Rev. Prescott E. Grout, pastor.*



*Miss Rosalie V. Jenkins, for the past two years director of religious education at the First Methodist Church in Melrose, received her Ph.D. in religious education from Boston University Graduate School, division of Theological Studies, on June 5. She will leave New England next month for a position in San Diego, Calif., where she will be assistant professor of religion at California Western University. Miss Jenkins is a graduate of Temple University and New York University. She has also studied at Scarritt College, and worked in Brazil as a missionary for five years under the Woman's Division. Before coming to Melrose, Dr. Jenkins did religious education work in Delaware, Pennsylvania, New York, Iowa, and at Boston University School of Theology.*

## July 28 is the Date!

That's right—Sunday, July 28, is the date of the Boston Area Aldersgate Day observance at the Cathedral of the Pines in Rindge, N. H., starting at 3.30 P. M.

Join other New England Methodists for this occasion to hear one of the church's foremost preachers, Dr. Frederick E. Maser, minister of Old St. George's in Philadelphia.

Bishop Mathews will preside and will lead the procession of clergy, district superintendents and Episcopal bishop Charles F. Hall of New Hampshire.

A large seacoast choir comprised of singers from Portsmouth, Dover, Rye, Rochester, N. H., and Kittery, Me., will provide the music. Mrs. Maude Place of Rochester will be the organist. The musical program is under the direction of the Rev. Stanley Mott Sprague of Franklin, N. H.

John Wesley's original communion silver will stand on the Altar of the Nation. The Rev. James Wilson Knorr, Middleboro, Mass., will present Dr. Douglas Sloane, founder of the Cathedral, with a bronze Aldersgate Day medallion from the World Methodist Council.

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urge reapportionment  
of voting strength

# Bishop's Seminar in Lewiston on Urban-Rural Imbalances

Consideration of the need to reapportion American voting strength was considered at the fourth annual bishop's seminar held at Calvary Methodist Church, Lewiston, Me., May 29.

The meeting which brought together a number of noted civic leaders and clergy was sponsored by the Boston Area Committee on Industrial Relations, the Maine Conference and the National Council of Churches.

Dr. Robert S. Babcock of the University of Vermont said that the current number of cases on file having to do with states' reapportionment "prove that there is a revolution in American government today."

The Vermont professor of political science said that the over balance of legislation and racial strife were only

one aspect of imbalance in America today. He cited instances where small towns were able to outvote the larger cities.

This overbalance of four to one in legislative representation he described as "invidious discrimination."

"Who is hurt by this overbalance?" he asked. "The core cities as well as the suburban areas. A redistribution of representation will benefit the urban areas as well as the Democratic party and labor and the political effect will bring about basic equity."

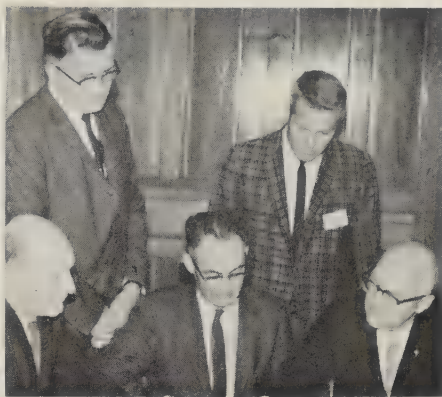
Dr. Cameron Hall, executive director of the National Council of Churches, spoke on "Urban-Rural Imbalance."

He said that it is the duty of all people to try and understand the farmers who fill the roles of owner, manager and capitalist as opposed to the brokers who cannot fill all these roles. "The church," Dr. Hall said, "encompasses and brings together all these people with factual interpretation."

... "The U.S.A.," he said, "needs to make new world trade relationships. We need to face our problems with patience and readiness to see the other side. We must stand on the facts and understand essential world trade. We must be prepared for more competition. We should accept the more competitive challenge of highly developed and underdeveloped new nations, stop these tensions and educational problems and face the fact that the United States must see European coal and steel communities as a new frontier for the U. S. Figures show 170 million Europeans in united competition with 180 million Americans."

The Rev. Edward F. Allen, Augusta district superintendent, said that the Christian challenge is to accept international performance of obligations emphasizing that "we must see ourselves as builders; farmers to produce for the whole world and industrialists to build for the whole world."

A panel discussed the speeches. It included Bishop James K. Mathews,



Lay and clerical delegates at the Fourth Annual Bishop's Seminar sponsored by the Boston Area Committee on Industrial Relations and the National Council Churches of Christ at Calvary Methodist Church, Lewiston, Me., May 29. Left to right: front, Henry Rollins, Waterville; Lawrence Griffiths, Orono; and the Rev. Edward F. Allen, Augusta district superintendent, standing; the Rev. Manning Van Nostrand, Hampton, N. H.; and the Rev. J. Allen Boyles, Boothbay Harbor.

moderator; Dr. Lloyd H. Eliot of the University of Maine; Dr. Cameron P. Hall, and Maine Labor Commissioner Marion Martin. Following Dr. Hall's talk views were presented by the Rev. Luther E. Tyson, chaplain of industrial relations; Dr. Roland C. Stahl, Jr., Providence; and Dr. Robert S. Babcock.

## ALDRSGATE ASSEMBLY (Concluded from page 12)

Mr. Lacey is the son of missionary parents who served in China. He has spent several years in the field in India.

He concluded by stating that with the faith that compels, as was possessed by Isabella Thoburn and Clara Swain, the impossible can become the possible. With it we can break seemingly impossible barriers confronting human relationships.

After luncheon, Mrs. Clifford Stephens, Conference secretary of missionary service, gave a Missionary Prayer Calendar demonstration offering prayers for all those engaged in missionary activity at home and abroad. Discussion groups followed.

It is hoped that this Aldersgate Day assembly is but the first of such joint endeavors by the New England Southern Conference men and women.

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## Higher Call

Mrs. Albertina Dorr, 103, of Jefferson, N. H., died May 8 at the home of her grandson, Clayton Hicks. "Grammie" Dorr was believed to be the oldest resident of the state.

Born in Carthage, Me., Oct. 28, 1859, Mrs. Dorr moved to Jefferson when she was about 23 and worked at the Waumbek Hotel. Her parents were John and Jane (Bailey) Pratt.

She married John Dorr and the two pioneered on the Ingerson Road and later maintained a farm.

"Grammie" remembered many incidents of the Civil War era and recalled particularly hearing about Abraham Lincoln. A Republican, she felt it a great privilege to cast her ballot in every election and, at 103, cast her last one last fall.

Knitting was one of her favorite pastimes and up until her 100th birthday her hands were busy. Her eyesight failed some but she remained keen and kept up-to-date on the news of the world. She was a member of St. John's Methodist Church in Jefferson and was active in the Ladies Aid Society until ill health prevented further activity.

Mrs. Dorr was a charter member of the Perseverance Rebekah Lodge of Lancaster and of Pliny Rebekah Lodge of Jefferson.

Funeral services were held at St. John's Church on May 12, conducted by the Rev. William J. Davis, pastor. Bearers were great-grandsons: Larry Dorr, Atlanta, Ga.; Theodore Dorr, Lancaster; STGI Kent Hicks, Dam Neck, Va.; ETISS Thayer Hicks, Southwick, Mass.; Donald Dorr and Forrest Hicks, Jefferson. Organist was Francis Bailey.

Burial was in Hillside Cemetery.

On May 22 George S. Merrill of Portland, Maine, died at his home at the age of 70.

He was a member of Chestnut Street Methodist Church in Portland since 1914. Transferring for a time to Washington Avenue Methodist Church, Mr. Merrill came back to Chestnut Street in 1955.

For forty-seven years he worked for the Portland Water District retiring in 1957.

Survivors include his widow, Sarah C.; three sons, Donald H. of Cumberland Foreside, William of So. Windham, and the Rev. Thomas R. Merrill of York. There are also thirteen grandchildren.

• • •

On June 16, Mrs. Serena Johnson Nordos, wife of the Rev. William R. Nordos of Lexington, died at the age of 73.

Both the Nordos had attended this year's New England Conference sessions at Wesley Church, Worcester, June 5-8.

They resided in Lexington for the past three and a half years.

Her husband's pastoral record includes churches in Nebraska, Wisconsin, Minnesota, South Dakota, New York, and, in the New England Conference, Howard Avenue, Dorchester; West Fitchburg; assistant, Wesley Church, Worcester, 1944-1949; South Street, Lynn; and Upham Memorial, Jamaica Plain. He was received as a full member in the Norwegian and Danish Conference in 1914. In 1957 he was granted the retired relationship from the New England Conference.

Mrs. Nordos was born in Racine, Wisconsin.

Besides her husband she leaves a son, Wilbur R. Nordos of Lynbrook, N. Y., and two daughters, Mrs. Marian Olsen of Marshall, Ill., and Mrs. Ruth H. Moore of Weston, Mass.

Funeral services were held at the Methodist Church in Lexington on June 19, and burial followed in Westview Cemetery.

## E. Stanley Jones Issues Appeal

An "open letter of appeal" addressed to the people of Alabama to "guide the rise of the common man into constructive and creative channels" has been written by the Rev. Dr. E. Stanley Jones from India, where he is currently conducting an "ashram" or spiritual retreat. A copy of his letter was received by the Board of Missions, New York. For more than 50 years Dr. Jones has been a Methodist missionary and author.

The news of rioting in any place in the South is on the front page of Asia's papers the next morning, Dr. Jones notes, and gives "a push to hesitant people into the areas of the Communists."

Dr. Jones urges both Negroes and whites to sit down and work out constructive agreements for solution.

"What is happening in Alabama is a part of a world revolution. . . . It is inevitable. The underprivileged are on the march," Dr. Jones declared. "What is happening in our Southland has the groundswell of a world revolution behind it. . . . You cannot stop it."

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## BRIEF NOTES

- Word has been received from the Chestnut Street Methodist Church, Portland, Maine, that three new pairs of twins have been added to the Church School. Readers will remember our April back cover which showed six pairs already enrolled in the school.
- Kenneth Roberts, son of the Rev. and Mrs. Ira J. Roberts, who reside in Arlington, has been chosen by the United Nations as technical expert to establish a system of libraries in Madagascar. His headquarters are in Ansarabe, about 100 miles from Tananarivé, Madagascar's capital. The people on this island are largely Malayan and the language is French, which Mr. Roberts speaks fluently. Before going to Madagascar he spent time studying in Paris at the UNESCO headquarters. During the past ten years he has been affiliated with the Public Library in Brooklyn, N. Y.
- The Rev. James B. Recob is the new student supply at the Methodist Church in Franklin. An ordained minister in the Evangelical United Brethren Church, Mr. Recob is on a leave of absence from Otterbein College in order to study at Boston University School of Theology.
- The Music Committee of the First Methodist Church of Hamilton, Mass., has 6 cartons of choir music for sale. It should be an ideal purchase for a church with a choir of 15 to 20 members. Contact the Committee at the church, located at 391 Bay Road, South Hamilton.
- Dr. Wayne Artis, former director of Church Surveys at Boston University, who recently completed the Boston Area study, has been appointed executive director of the Rhode Island State Council of Churches in Providence, R. I., succeeding the Rev. Burritt E. McBee. Dr. Artis and his family will reside at 139 Landsdowne St., Warwick, R. I.
- The historically-minded may be interested in the following items: Mrs. C. M. Duncan, South Cairo, N. Y., has pound copies of ZIONS HERALD dating from Feb. 2, 1825, to Dec. 27, 1826. She would like to know if anyone is interested in purchasing these. ZIONS HERALD and Wesleyan Journal, dated Jan. 2, 1850 and Oct. 26, 1836, are in the possession of Mrs. George R. Fleming, Mason Road, West Townsend, Mass., who would like to know the value of these items.

• Miss Christine M. Ayars, 118 Griggs Road, Brookline, Mass., calls attention to the fact that her uncle, Dr. William Marshall Warren, longtime dean of the College of Liberal Arts at Boston University, is also buried at Mount Auburn Cemetery (see May ZIONS HERALD).

• On May 24 seven Methodist churches in the greater Lawrence region held an Aldersgate Anniversary Service at Central Methodist Church.

• Philip W. Cummings of Westfield, Mass., son of E. Millett Cummings, Maine Conference lay leader, has been appointed editor of a new encyclopedia of philosophy with the Collier-Crowell Publishing Co., New York City. He was formerly an assistant editor with G. L. Merriam Co. of Springfield.

• The Rev. Roger Angus Barnett, minister of First Methodist Church in Lynn, has been appointed to the Citizens' Advisory Committee for Urban Redevelopment by the city's mayor, M. Henry Wall. Mr. Barnett serves as chairman of the Advisory's sub-committee on Minority Group Housing.

• Attending Swift and Company's Summer Program for Economists in Chicago, June 16—July 6, was the Rev. Luther P. Tyson, Boston Area Chaplain on Industrial Relations.

• Several small Methodist Churches in northern New Hampshire are trying to bring the Good News to the city populace. The Milan, West Milan and Dummer churches raised money to broadcast over radio station WBRL

(Berlin) during the month of June from 11 o'clock to noon.

• The Rev. James Manning became the pastor of Faith Church in Fairview, Mass., on June 30.

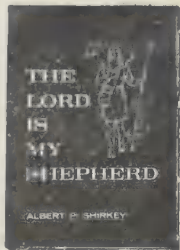
• The West Rindge-Richmond charge on the southern New Hampshire district is being supplied by the Rev. Joseph B. Holliday.

• The new student supply pastor at the Maynard Methodist Church is the Rev. Richard L. Dean. The appointment became effective June 30.

• Among those who were awarded Ph.D. degrees at the recent Boston University commencement were two members of the New England Conference and two members of the New England Southern Conference. The Rev. Donald E. Bossart was transferred to the West Wisconsin Conference June 15; he was formerly assistant director of the Wesley Foundation in Amherst. Now Associated with Dean Junior College in Franklin, Mass., the Rev. John D. Dahlquist, is also a New England Conference member. The Rev. Richard O. Hartman, a member of the New England Southern Conference, joins the department of philosophy and religion at Northeastern University, Boston, as assistant professor. The Rev. C. Dale White, who also received his doctorate, is the former pastor of the Methodist Church in Stoughton, and is now with the General Board of Christian Social Concerns in Washington, D. C.



*Church leaders at 100th anniversary of Gorham, N. H., church held May 11. Left to right: the Rev. John D. Cornelius, pastor; Mrs. Alice Evans, who read the church history; Bishop James K. Mathews, and the Rev. Lewis H. Moulton, northern district superintendent.*



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### OPEN CHURCH

(Continued from page 18)

need the long Summer respite. They work for us the year around without thoughts of their own discomfort or fatigue. When the Summer comes many of them are exhausted and need the refreshment that means greater efficiency when religious services resume during the Fall.

But we maintain that, even if a minister is away on vacation, the work of the church must be continued. Supply pastors and guest preachers are always available and the churches should remain open.

There are churches, in some locations, that are open only during the Summer. For this brief Summer season they are beehives of activity.

But there is something unnatural and forbidding about a locked church. I believe that where possible it is wise to keep a church open every day so that those who wish to pray and meditate may do so. Of course, this is not always feasible. Unless the church has someone on duty at all hours, the open door might invite vandalism.

During the past several months we have trained laymen in the New England Conference who would be



Young seminarians from many countries to assist in West End church survey. Left to right: Abraham Thomas of India, studying at Boston University; Bruce Roberts, Marion, O., Boston University; Robert Reber, Dayton, O., Boston University; Wayne Proudfoot, Tacoma, Wash., Harvard Divinity School; Joseph Ferrara, Boston; the Rev. John R. Lilly, pastor of First-Copley Church; George Bennett, Boston, Boston University School of Theology; Karinmarie Queitisch, New York City, Yale Divinity School; David Burgess, Winona, Minn., Boston University School of Theology; Fai Fung, Hong Kong, Yale Divinity School; Walter H. Schenck, Bergenfield, N. J., Boston University School of Theology; and Stewart Sanders, Wellesley Hills, Harvard Divinity School. Two seminarians not in the picture are Shin Ohar, Tokyo, Yale; and David W. Grogan, Newton Centre, Andover-Newton Theological School.



Interior of recently completed Methodist Church at Groveton, N. H., the Rev. Maurice H. Porter, pastor, which was assisted with a donation from the Minute-Man Fund. The church replaces one destroyed by fire.

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only too glad to give of their time and energy to keep these churches open twelve months of the year.

I am sure that John Wesley, his brother, Charles, or those early circuit riders who converted colonial America to evangelistic Christianity, did not believe in the closed church.

(Concluded on page 23)

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# The New Hymnal—

## Some Second Thoughts

by the Rev. Charles Reynolds

It is proposed that "the people called Methodists" have a new hymnal. The 1960 General Conference by a vote of 375 to 343 approved the recommendation that the Commission on Worship of The Methodist Church revise the Methodist Hymnal and present the complete work to the 1964 General Conference.

As that date approaches it is appropriate that we should review the facts and ask ourselves if this is the most propitious time for the production of this new hymnal, or would it be more advantageous to defer the final decision for another quadrennium? The vote of the 1960 General Conference could not be considered an overwhelming mandate, for a 32 vote majority out of 718 votes cast reveals a very considerable opposition to the proposal. Furthermore, of the pastors who responded to the church-wide survey conducted by Commission, 88% stated that they were satisfied with the present hymnal, 1% was recorded as indifferent, and only 11% expressed themselves as dissatisfied with it. On the basis of this survey it would appear that we are going ahead in order to meet the felt need of a minority grouping.

If this is the prevailing feeling towards any revision of the present hymnal, we have to ask how effective will a new one be? Regarding revision, the 1960 Episcopal Address stated, "Revision is undoubtedly in order to ensure that our forms of worship express the actual reality of worship in the language and symbols of concrete everyday life. But, because of the weight carried by liturgical language, because of the deep and half-unconscious influence of the Christian tradition as this has been expressed in familiar metaphors and ancient symbols, the basic rule in revision should not be innovation but effectiveness." The present trend of opinion would be towards rejection of a revised hymnal, and efforts to "impose" a revised hymnal at this juncture would lessen its effectiveness.

Several other factors would tend to support a move towards postpone-

ment of final approval on any new hymnal. Chief among these are the current negotiations being carried on with the Evangelical United Brethren Church seeking union of the two denominations. Church leaders on both sides feel that this union may be consummated in 1968. Would it not be most advisable, then, to wait until the merger of these two churches is completed, and produce a new hymnal that would be the production of the new church? If we accept the proposed new hymnal now, we will be bound to it for another thirty or forty years, and thus it will continue as The Methodist Hymnal and not the hymnal of a new denomination.

It is proposed that the Responsive Readings will be according to the Revised Standard Version of the Bible. Again we must ask, is this decision not somewhat injudicious? Reports from around the world indicate that the New English Bible is supplanting the Revised Standard Version, and it may be that in several years this new version when completed will replace the King James Version in the devotional life of the people. Four years would be sufficient time to study this completely and would give time to assess the reaction to the Old Testament section of the New English Bible presently in the process of preparation.

The present edition of The Methodist Hymnal was a factor in helping bring the three branches of Methodism into a close relationship and ultimately organic union. In the present wave of ecumenicity and church union the proposed new hymnal could play a vital part to bring together separated sections of the church. As it stands now the proposed revision is too parochial, serving only The Methodist Church in the United States and the overseas conferences of this church.

It is understood that over one hundred thousand Methodists work in countries outside the United States, and countless others travel abroad each year for vacation and on business. At the same time Methodists from other lands visit this country and participate in the worship services of our church. How wonderful if all Methodists throughout the world used the same Hymnal. What a feeling of unity and strength this would engender. The World Methodist Council could become the agent for the preparation of such a hymnal,

and then could we say more truly that the Methodists were "one people of one parish." Let us then suggest, that the General Conference defer decision on a new hymnal until the General Conference of 1968 at the same time recommending that the Commission be authorized to negotiate with the World Methodist Council for the production of a "World Parish" hymnal. The research of the Commission over the past four years will not be wasted effort, but will be a valuable contribution to any joint endeavor.

## MAINE REPORT

(Concluded from page 15)

a word of poverty while we do works of prosperity. . . .

"What, then, shall we say to these things 'If God be for us, who can be against us'? Who shall separate us from the love of Christ? Shall fear of personal involvement? Or lack of spiritual discernment, or timidity before the world, or the search for all enlightenment before we share our present insights, or an affluent society or bigger barns?"

"Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither boring tradition, nor the excitement of secular society, not national aims, neither momentary enthusiasms, not long-range blueprints of organizations, not space explorations, not money, money, money, nor anything else in all creation shall be able to part us from God's love in Christ Jesus our Lord."

## OPEN CHURCH

(Concluded from page 23)

Francis Asbury rode 250,000 miles up and down the Atlantic seaboard during his ministry of 50 years. Much of the time he was ill. But he didn't believe in vacations. He believed that ultimately rest comes sure and scone, and while he lived he rode and preached the Word.

If our church is to continue in its great work, like the Methodists of old, we, too, must preach the Word twelve months of the year to win souls for Christ.

Give our laymen strength and fervor so that we may live our lives for Christ in the bringing of His Kingdom to all men.

## EDITORIALS

(Concluded from page 2)

It has been suggested that he study his *Discipline* and keep this valuable book at his elbow at General Conference. If possible he should review the *Journal* of the previous General Conferences.

New delegates, particularly, should familiarize themselves with parliamentary procedure.

*From paragraph 510 in the Discipline of The Methodist Church.*

"Any organization, minister or lay member, may petition the General Conference by the sending to the secretary a memorial, which shall be signed and shall contain information indicating that the sender or senders are members of The Methodist Church. It is recommended that each memorial meet the following requirements: (a) Three copies of it should be supplied to the secretary in time to be received by him not later than the opening day of the conference session. (b) It should deal with only one subject, and should propose revisions within only one chapter of the Discipline. (c) If it is one of a series, each memorial should be written on a separate sheet."

## NEW ENGLAND CONFERENCE

(Concluded from page 11)

Mass., and Stamford, Vt., Robert W. Sansoucie. Chicopee Falls, Billie B. Barnhart from Cherokee, Kan., who has come East to take work at Boston University looking toward a degree. Also working toward a degree will be Kenneth M. Thornton, a member on trial of the Troy Conference, who is the new pastor at Feeding Hills. G. Alfred Hess, Jr., who has been assistant at Wilmington, is now assigned as pastor at Shelburne Falls. Clarence F. Avey, who completed his term as superintendent of the district, now becomes associate pastor of First Methodist Church, Westfield. The following charges are temporarily left to be supplied: Colrain, East Colrain, and Fairview.

*Worcester District*—J. Robert Uhler II, a member on trial of the Conference, is the new pastor at East Templeton. Donald W. Anderson, who has been minister of youth at Wesley Church, Worcester, for five years and is a fully ordained minister in the United Church of Canada, is assigned to Chestnut Street Church, Gardner, formerly served by John A. Lacey, who withdrew to unite with another denomination. The Federated Church at Millbury has a new pastor in the person of Elton W. Brown, a Congregationalist. The new pastor at Whitinsville is R. Lawrence N. O'Brien from Maynard. Peter D. Tink from Australia will be the new supply pastor at Fairlawn Church, Shrewsbury. An ordained minister with several years of pastoral experience, he comes to this country for further study at Boston Uni-

versity School of Theology. Glenn D. Glazier, who was granted the retired relation in the Conference, will supply the church at West Brookfield. John T. Randolph, who has been serving the Cedars Methodist Church in Wilmington, Del., and who is coming to Boston for graduate work, has been assigned as pastor at Graniteville. Park Avenue and Trowbridge Memorial churches in Worcester are being joined under the pastorate of Thomas S. McKeown from Faith Church, Fairview. Willard V. Sleamaker, who has been serving Trowbridge Memorial, is transferred to New Hampshire Conference. Park Avenue has been without a pastor for several weeks. Edward L. Hoffman, who was recently transferred to the Southern Illinois Conference, is succeeded at Quinsigamond Church, Worcester, by John Ambler from the Federated Church at Ashburnham. L. Vann Anderson, Jr., from Shelburne Falls, is the new associate pastor at Wesley Church, Worcester. The following churches are temporarily left to be supplied: Franklin, Maynard, and Ashburnham.

*Special Appointments*—Three members of the Conference are granted sabbatical leave:

Robert M. Durkee, John D. Erb, and Haldean S. Lindsey.

## CONN. CHURCH

(Concluded from page 8)

New England Conference was held in 1796, must go. Soon all these sacred spots will be immersed under the waters held in check by the dam.

But the church will go on. It is hoped that people from West Thompson will come to the Belmont Hill campus after the church has been reconstructed on its new site to participate in a service there.

Some of the old-time members wore costumes of yesteryear at the final service. Mr. and Mrs. Donald Gibson drove to church in an antique buggy pulled by a registered Morgan horse loaned by David and Barbara Rawson of East Putnam.



*The Col. John Nicholson House where Methodist leaders, including Bishop Francis Asbury, preached many times. An early New England Methodist Conference was held here in 1796. Like the church this house, too, must be razed. Its ultimate fate is still undecided.*







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# ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 141

No. 8

August, 1963

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Warren C. Carberg, Editor

Members of the Boston Wesleyan Association: Henry W. Webster, president; Arthur T. Gregorian, vice-president; Loring W. Powell, treasurer; Vincent P. Clarke, secretary; Alden Eberly, auditor. Lewis A. Gray, Russell W. MacLaren, Dr. Emerson Sylvester, and Robert T. Sanford, board of directors with the officers. Howard D. Brewer, Lewis M. Hollingsworth, Stephen C. Luce, Jr., Arland A. Dirlam, James Fraggos, Mason Hartman, and Henry C. Young.

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## On the Cover . . .

In the high-vaulted Cathedral of the Pines, Rindge, N. H., worshippers lift up their eyes to the hills in silent meditation in this sacred spot as they await the opening of the Methodist Aldersgate anniversary service.

## Inside Front Cover . . .

Presentation of the bronze Aldersgate anniversary medallion to Dr. Douglas Sloane, founder of the Cathedral of the Pines, by the Rev. James Wilson Knorr of Middleboro at the annual Methodist Information service at Rindge, N. H. Left to right: the Rev. Stanley M. Sprague, Tilton and Franklin, N. H.; the Rev. Lester L. Boobar, superintendent of the Portland, Me., district; Dr. Douglas Sloane, founder of the Cathedral; Dr. Frederick E. Maser, pastor of St. George's Church, Philadelphia; the Rev. Morrill O. Martin, superintendent of the Providence district and the Rev. Elmo F. Young, superintendent of the Springfield district.

## Inside Back Cover . . .

The old and new. Looking west from the corner of the Boston Public Library in Copley Square in Boston, the new Prudential Building continually moves towards completion.

## Back Cover . . .

Mrs. Pumla Kisosonkole (center) of the new Republic of Uganda was recently honored at a reception held by the Massachusetts Council of Churches in Boston. With the internationally-known leader in African affairs are, from the left, Mrs. James L. Hafford, whose husband is director of public relations for the Council; Mrs. Malcolm Peabody, mother of Massachusetts Governor Endicott Peabody; and Dr. Olivia P. Stokes, director of the Department of Religious Education for the Massachusetts Council of Churches. Mrs. Kisosonkole has played a leading role in social action projects and women's rights legislation in Uganda, a former British Protectorate in East Africa.

## Keeping Well-Informed?

This becomes increasingly difficult with all that goes on in the world today. But to follow the Methodist scene in New England you can do no better than by reading regularly ZIONS HERALD. Does the HERALD reach you each month?

## Aldersgate Service at Cathedral of the Pines

More than 5,000 men, women, and children, braved one of the worst heat waves in history on Sunday, July 28, to attend the Annual Methodist Information Service at the Cathedral of the Pines at Rindge, N. H.

While the towns and cities sweltered in temperatures close to the hundred mark, those who reached the dim coolness of the pine grove at the famous outdoor cathedral made the welcome discovery that the mercury there stayed around 85.

Dr. Frederick E. Maser, pastor of Old St. George's Methodist Church in Philadelphia, Pa., probably the oldest Methodist church in the world, in point of continuous service, preached at the Aldersgate Day anniversary service.

A feature of the day was the presentation of the Aldersgate Day medallion by the Rev. James Wilson Knorr of Middleboro, who presided at the service, to Dr. Douglas Sloane, founder of the Cathedral.



Participants in the annual Methodist Aldersgate anniversary service at the Cathedral of the Pines, Rindge, N. H., on July 28. Left to right: the Rev. Elmo F. Young, superintendent of the Springfield district; the Rev. Frederick E. Maser, pastor of Old St. George's Methodist Church in Philadelphia; the Rev. Lester L. Boobar, superintendent Portland district; the Rev. Morrill O. Martin, superintendent of the Providence district; the Rev. Donald E. Paige, Holy Trinity Church, Danvers; and the Rev. James Wilson Knorr, pastor of the Middleboro Methodist Church.



The Seacoast choir from Methodist churches in Portsmouth, Dover, Rye and Rochester, N. H., and Kittery, Me., sang at the Aldersgate Anniversary service at the Cathedral of the Pines, Rindge, N. H., July 28. The Rev. Stanley M. Sprague took over the post as director when Mrs. Maude Place of Rochester was stricken with an illness.

Dr. Sloane said that he will have the medallion imbedded in the pulpit.

Music was sung by a large seacoast choir comprised of singers from Methodist churches in Portsmouth, Dover, Rye and Rochester, N. H., and from Kittery, Me.

Dr. Maser said that there is little value in a religion that becomes indignant because the Supreme Court has banned Bible reading "but has nothing to say about securing for all men their civil and human rights."

"Aldersgate opened to Wesley a two-dimensional religion. As the love of Christ came down into his heart, his soul began to reach into his heart, his soul began to reach out in concern and love for everyone around him," Dr. Maser said.

"Historians speak a great deal about Wesley's warm heart and the assurance of salvation he wrote about in his *Journal*, but they fail to mention what he wrote in the very next paragraph describing his experience. 'I began to pray with all my might for those who had in a more special manner despitely used me and persecuted me.'

"True faith in Christ results not only in an assurance of salvation but also in a personal involvement with the troubles and needs of others. We today are too often looking for a religion to satisfy us with a warm glow when God wants to deepen our concern for the world about us.

"On the day of his Aldersgate experience, Wesley, who all his life had been searching for a meaningful



experience of God, went to St. Paul's Cathedral and heard the choir sing the 130th Psalm.

"While it is a Psalm of hope it begins as a Psalm of despair, and it must have been this note of despair that matched the mood in Wesley's heart. That it deeply impressed him is attested by the fact that he wrote out the entire anthem in his *Journal*. 'Out of the deep have I called unto Thee, O Lord; Lord hear my voice. O let Thine ears consider well the voice of my complaint.'

"Wesley wanted to be certain about God, with the certainty that casts out all fear, but this experience had been denied him. He took part in the experiences of the Holy Club at Oxford, committed to the task of visiting the sick and those in prison, daily Bible reading and prayer.

"Later he went as a missionary to Georgia—to save his own soul—to find that for which he was searching, but he failed to discover it. And yet the experience for which he was searching he saw evidenced daily in Georgia in the lives of the Moravians with whom he associated.

"Returning to England he talked of his need to a new-found friend, Peter Boehler, also a Moravian. Boehler stressed Wesley's lack of faith but Wesley felt he had done everything needful for salvation. Now sitting in St. Paul's Cathedral his heart understands the despairing note of the anthem—'out of the deep—out of the deep—Lord hear my complaint.'

"'In the evening,' he writes in his *Journal*, 'I went very unwillingly to a Society in Aldersgate Street where one was reading Luther's preface to the Epistle to the Romans.' Why unwillingly? Not because he had another appointment or something better to do, but probably because he felt it was all so hopeless. He had been attending prayer meetings all his life. Of what

use would attendance at another prayer meeting be for his search? But there, in that little prayer meeting, what he was searching for, he found.

"'About quarter before nine, while the reader was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed, I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.'

"This was far more than the experience of a warm heart. It was an act toward him of a warm-hearted God. Wesley suddenly gave up all attempt to find God and merely accepted the fact that God had accepted him, and peace came to his soul. He no longer searched, he trusted, and in that trust he found an assurance of salvation.

"We mention Aldersgate more than John Wesley himself. He was too busy moving ahead in a deeper understanding of God and a more complete dedication to the needs of his fellow-man. When a religion spends itself looking back on an experience of the past it is sure to lose freshness, vitality and power for the present and the future.

"Aldersgate was never, for John Wesley, an end in itself, it was a beginning."

The lesson was read by the Rev. Lester L. Boobar, superintendent of the Portland, Me., district; the Rev. Morrill O. Martin, superintendent of the Providence, R. I., district, the prayers; and the Rev. Elmo F. Young, superintendent of the Springfield district, invocation.

The Rev. Stanley M. Sprague, chairman of the service, had to take over the direction of the choir, due to the sudden illness of Mrs. Maude Place, choir director of Rochester, N. H. Mrs. Ethel Stackpole of Rochester, N. H., was the organist.

The drama of a surgeon saving a human life is seen by few, but the reputation of a hospital and its skilled staff reaches the distant corners of the earth. The New England Deaconess Hospital is internationally known for its work in brain, chest, cancer and thyroid surgery, in diabetes and in cancer research and treatment. Six thousand surgical patients and four thousand medical patients are admitted annually. They come from all states of the nation and from more than forty foreign countries.



## NEW ENGLAND DEACONESS HOSPITAL



General Conference delegates elected at New England Southern Annual Conference at Connecticut College, New London, Conn. Left to right: the Rev. Lawrence F. Almond, newly-appointed executive secretary of the Massachusetts Bible Society; the Rev. James V. Claypool, Norwich district superintendent; Mrs. F. Morris Cochran, Providence, R. I.; Bishop James K. Mathews and Thomas Bell, Putnam, Conn., Conference treasurer.



New England Southern Conference clergy march in procession to the ordination service in Harkness Chapel, Connecticut College, on June 23.



Two old friends talk things over at the New England Southern Conference at Connecticut College, New London, Conn. Left to right: Dr. J. Manley Shaw, former New Bedford district superintendent, and the Rev. C. Homer Ginns, former Fall River pastor, who takes his place.



Leon E. Hickman, Methodist layman and vice-president of Alcoa (center), was the principal speaker of the lay activities dinner at the New England Southern Annual Conference at New London, Conn. Left: Herbert J. McKinney, Manchester, Conn., conference lay leader, and W. J. Godfrey Gourley, Manchester, Conn.



Ordination. The Rev. William B. Grow, former assistant pastor of New London Methodist Church, ordained an elder by Bishop James K. Mathews at Harkness Chapel, Connecticut College, during the New England Southern Conference. Left to right: the Rev. Percy F. Smith, New London, chairman of the Board of Ministerial Training and Qualifications; New Bedford District superintendent (now pastor of South Church, Manchester, Conn.), the Rev. J. Manley Shaw; Mr. Grow; Providence District superintendent Morrill O. Martin; Bishop Mathews; Norwich district superintendent James V. Claypool; and Conference secretary, J. Osgood Bennett.

## Picture Highlights Of New England Southern Conference



Dr. James V. Claypool, center, superintendent of the Norwich District, chats with the Rev. and Mrs. Kaneaster Hodges, appointed to the Acushnet church at the recent New England Southern Conference at Connecticut College, New London, Conn.



# Special Service For Caddies at Cape Cod Church

It would be difficult to plump a stone in any of the cocktail lounges of such plush caravanserais as Wianno or Oyster Harbors on Cape Cod without hitting either (or both) a millionaire and a confirmed golfer.

Here, during the Summer months, gather a select group of wealthy tycoons most of whom are addicted to golf.

On a clear day if one of these golfers chances to raise his head he can see the steeple of the Community Methodist Church in the village of Osterville.

But even if the tycoons follow the precepts of their preceptors and keep their heads down, the caddies are pretty sure to notice the steeple because that is where they attend church on Sunday. Every Sunday, during July and August, a goodly number of them are on hand for the 8 o'clock service.

The Rev. Sherwood A. Treadwell, year-'round pastor, is an enthusiastic golfer. But even if he were not an athlete, he would still play, because he believes that a minister can meet people on the links he could encounter in no other way.

He likes to talk to his teen-age caddies because he feels that this one Sabbath service provides them with a religious link between their home life, and their Summer-time encounter with those equipped in every way to live luxuriously.

The caddy service was actually launched by Mrs. Russell Evans, wife of the sexton during the pastorate of the Rev. E. McKinnon White, 1957-58.

During the past five years it has become something of an institution. Younger brothers of some of the original group are now toting golf clubs on these carefully manicured links and, if the custom continues, as it undoubtedly will, the sons of the charter members will be coming on to perpetuate the tradition.

The pastor is no stranger to Cape Cod. Before coming to Osterville last January following the death of the Rev. Parker B. Ward he had been assigned to the Bourne and Cataumet churches.

Every Memorial Day, or soon thereafter, the annual transformation of the Cape begins with the annual hegira of Summer visitors from the big cities.

Mr. Treadwell deprecates the commercial spirit of some of the Cape Cod newspapers, who see these temporary residents, as mere symbolic dollar signs.

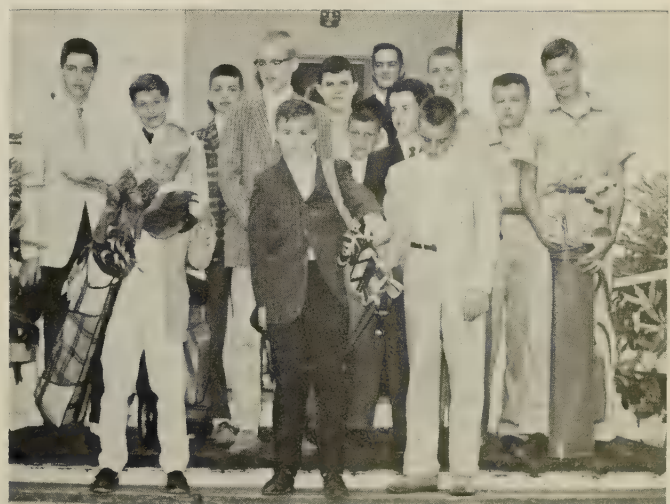
He would like to see a true exemplification of the spirit of "Aloha," which in Hawaii means the power of God to unite man with his Creator and with himself.

August, 1963



*All year 'round the bell in the steeple in Osterville, Cape Cod, calls the faithful to church. But during July and August something new is added with the 8 o'clock service for caddies who tote bags at the nearby clubs.*

He urges members of his congregation to pour out to these Summer visitors goodness and understanding the reconciling fellowship of God. This spirit should be shared with these youngest of the visitors, the caddies.



*Here are some of the caddies who tote the bags for the tycoons who play golf during July and August at Wianno and Oyster Harbors at Osterville, Cape Cod. The Rev. Sherwood A. Treadwell, pastor, is in the rear.*



*Here are a group of naturecraft workers at the family camping weekend at Camp Wanakee at Pemigewasset Lake, Meredith, N. H., June 14-16.*

## **Family Weekend at N. H. Camp Bishop Dedicates Camp Wanakee**

*by Arthur and Dorothea Washburn*

Any Christian family that wants to experience a weekend of spiritual inspiration and family fun should plan right now to join with other families at Camp Wanakee on Pemigewasset Lake in Meredith, New Hampshire, on the third weekend of June, 1964.

Bob and Leona Vaughan, with a very capable staff of volunteers, Norman and Fred Garrett, Phyllis

and Harold Garrett, Henrietta and the Rev. Walter Ryan and Juanita Powers, planned and carried out what our family considers to have been the finest two days of our lives.

Classes of instruction and handicrafts were provided for all ages. Kindergarteners and juniors did handicrafts centered around Christian gifts for Father's Day. The Juniors also provided the anthem, "Jacob's

Ladder," for the Sunday worship service and an excellent job they did.

Teenagers were led by Juanita Powers on Nature Walks, in Sunday School and discussions. They also helped with the reading of a play which struck home to all of us. Adults were led in their discussions by the Rev. Walter Ryan and he proved not only stimulating but provoked much talk among couples afterward.

With all this planned activity which also included vesper services both Friday and Saturday evening, Saturday afternoon was left open for recreation in the truest sense of the word. Swimming, hiking, ball games, fishing, canoeing, wrestling with the dock, all in the midst of New Hampshire's justly famed hills and forests, were enjoyed by parents and children alike.

And never, never should we forget the chef in the dining hall whose work was well calculated to satisfy the appetites of a hungry crew. At Sunday dinner, chicken and dumpplings, he received the biggest round of applause.

At our closing on Sunday, Bishop Mathews appeared in our "ring of friendship." We know he received an excellent report of a most successful Family Life weekend.



*Bishop Mathews dedicates Camp Wanakee, Meredith, N. H. Left to right: Charles M. Kipp, director of church music, Wesley Church, Concord, N. H.; the Rev. Donald M. McAninch, Lawrence, Mass., president of the New Hampshire Conference Board of Education; Rev. James A. Batten, Suncook, N. H., chairman of the Committee of Camps and Conferences, and Bishop Mathews.*



*Families from New England Conference enjoy weekend of spiritual inspiration and family fun at Camp Wanakee on Pemigewasset Lake in Meredith, N. H., June 14-16.*





# A Woman's World

## News of W.S.C.S. Groups in the Area

### New England Conference News

by Mrs. Melvin E. Lawrence

"O wad some power the  
giftie gie us,  
To see oursel's as others  
see us!  
It wad frae monie a blunder  
free us,  
An' foolish notion."

—Robert Burns

These few lines, written so long ago by one of my countymen, have a timeless relevance and stress a significant fact of life.

What people think of us is important for it is their measure of what we are. This challenges us to be constantly aware, that in our Woman's Society of Christian Service our image IS vital, and that it is the MEMBERSHIP that creates to a large degree what it is.

Business spends vast sums in this field and hires experts that are masters of the art of creation. The image created must be appealing, all attributes must glorify and, if the artist has done his work well, the viewer will look with favor on

the image, and have an urge to support, or a desire to join, or a compulsion to buy, and always a willingness to agree. There will never be any conflict or questions that this may not be all that it seems.

Ask yourself, "What is the image my membership in the society creates?"

"As a member do I lift the material signs higher than the cross?"

"Is my activity emphasizing raising money, rather than rearing persons in the faith?"

Again ask yourself, "Have I helped a woman to see the real meaning of the society?"

"Have I let her know it is a uniting force drawing all into the fellowship, and that we are concerned, and that our concern motivates us to sustained action?"

If you are an officer do you give an impression of a person completely wrapped in organization, tied to meetings of every description, and a slave to dates?

It is true, that we must have an organized routine, but we must remember that it is only that we may do our work more easily and efficiently. All of our busyness with structure and organization is secondary to our real work—BRING-

ING OTHERS TO CHRIST THAT THEY MAY KNOW THE FATHER AND THE SUSTAINING POWER OF THE HOLY SPIRIT.

Let us be sensitive to each person we communicate with, and remember that our actions speak louder than our words.

Two new presidents had an opportunity to preside for the first time as they called to order meetings of their districts held at summer campgrounds.

Mrs. Francis E. Barnard of the Worcester District presided at Woman's Day held at the Sterling Camp Grounds. Dr. Ralph Mirse, executive secretary of the New England Conference Board of Missions, was the principal speaker and related his experiences on a recent trip to Alaska.

An added feature was the awarding of "Gifts for Missions Certificates," to babies and young children under twelve years of age, who had had at least \$5.00 given to missions in their honor. This money was sent through the local society treasurer to the district treasurer.

Mrs. Bernard M. Hanninger, new Springfield District president, presided at Woman's Day held at Laurel Park.

The Lynn District Society with Mrs. L. Gordon Earley, presiding, will observe Woman's Day at Asbury Grove, Hamilton, Thursday, August 29, at 10.00 A.M.

A reception in honor of Miss Linda Frost was held recently at St. Stephen's Methodist Church, Marblehead, following the morning worship. Miss Frost has been accepted for service as a US-2, and will be serving under the Woman's Division. She graduated from Boston University this year and, following orientation courses at Scarritt College for Christian Workers, will serve as a rural worker in Georgia.

The Rev. William J. Ogle, Lynn District superintendent, preached at the service preceding the reception, using the theme, "Victim or Volunteer." Mrs. L. Gordon Earley, Lynn District Society president, brought the greetings of the women of the district. Miss Frost was presented a gift of a money tree from the

(Concluded on page 22)



Reception for Marblehead US-2—Miss Linda Frost. Left to right, the Rev. William J. Ogle, superintendent of the Lynn District; Mr. and Mrs. Philip Frost; Miss Linda Frost, Mrs. L. Gordon Earley, president of the Lynn District, Woman's Society of Christian Service; Mrs. Melvin E. Lawrence, president of the New England Conference Woman's Society of Christian Service, and the Rev. Steven M. Seminerio, pastor, St. Stephen's, Marblehead.

# Area News



*Barbara Ann Knorr, daughter of the Rev. and Mrs. James Wilson Knorr of Middleboro, Mass., became the bride of William L. Phillips on July 6 at a service at the John Wesley Methodist Church, Falmouth, Mass. Her father was assisted in the service by the Rev. Franklin Bass of Wesley Church. Mrs. Phillips has been a Sunday School Teacher at the Central Methodist Church in Middleboro; her husband is a 1st lieutenant in the 960th AEW & C squadron at Otis A.F.B., a native of Croswell, Mich., and a former student at Albion (Mich.) College. He is director of youth work at the John Wesley Church.*

## Pastors' Assembly This Month

Methodist ministers from all parts of New England will meet at Geneva Point Camp, Lake Winnepesaukee, N. H., August 26-30.

The assembly marks the end of the Summer and the preparation for the fall program. On August 27 Bishop Mathews will speak on "The Church In An Ecumenical Age," and "The Ministry In An Ecumenical Age."

Other speakers will include: Dr. Ernest W. Saunders, Garrett Graduate School of Theology, Evanston, Ill.; Dr. Robert Bruce Pierce of Chicago Temple, Chicago, Ill.; and Dr. Samuel L. Sharp, professor, International Relations, The American University, Washington, D. C.

Officers of the 1963 assembly are: the Rev. Lester L. Boobar, president, Portland, Me.; the Rev. Donald H. McAninch, secretary, Lawrence; the Rev. J. Manley Shaw, dean, South Church, Manchester, Conn.; the Rev. Lemuel K. Lord, assistant dean, Melrose; the Rev. Clevis O. Lavery, registrar, West Scarborough, Me.; the Rev. Joseph Stevenson, treasurer, Dorchester; the Rev. Donald Hollenbeck, recreation, Fall River; and the Rev. Edgar J. Helms, Milford, publicity.

## N. E. Visit Planned by Bishops

Two Methodist bishops will come to New England next October to conduct conferences on the ministry. The visiting churchmen are: Bishop Charles W. Brashares, Chicago, Ill.; and Bishop F. Gerald Ensley, Des Moines, Ia.

Meetings will be held at the First Church, Portsmouth, N. H., for the Maine and New Hampshire conferences on Oct. 2 and Wesley Church, Worcester, on Oct. 3. The meetings will be from 10 A. M. to 4.30 P. M.

## Conn. Pastor Mass. Bible Society Head

The Rev. Lawrence Franklin Almond, pastor of the second largest Methodist church in New England, South Church of Manchester, Ct., has been elected Executive Secretary of the Massachusetts Bible Society.

Announcement of the new appointment, to succeed the Rev. Dr. Robert Coe, was made by Alton L. Miller of Wellesley, Society president. Mr. Almond, pastor of South Methodist Church, Manchester, began his new duties, July 1.

The Massachusetts Bible Society is one of the oldest of its kind in the world.

Mr. Almond is widely known in the New England area. In the New England Southern Conference, he is president of the Board of Pensions, a member of the Committee on Christian Higher Education, the Scholarship Fund Committee, and the Board of Ministerial Training and Qualifications. He has also served on various other boards of the Conference.

In Manchester he was president of the Manchester Council of Churches.

He has served as pastor of Methodist churches in Kansas, and at Cataumet and Braintree, Mass., and Pawtucket, R. I., before going to Manchester, five years ago.

While in Rhode Island, he served as a member of the Social Action Department of the Rhode Island State Council of Churches for four years, a member of the Radio and Television Department for three years, the Comity Department for two years.

During his five-year pastorate at Manchester, the church membership has grown from 1900 members to more than 2250 on the church rolls, and the church has developed a ten-acre campus for Sunday School work.

Born in Yates Center, Kansas, he is a graduate of Baker University in Kansas in the class of 1942, with an A.B. degree, and Boston University, 1948, with the S.T.B. degree. He has also completed special studies in Urban Church work at Westminster Theological School, Westminster, Md., now Wesley Theological School located at Washington, D. C.

He is married to the former Juanita Ralston of Neodesha, Kansas. The couple have five children, David, a student at Baker University; Jonathan, Peter, Priscilla and Stephen.



*Speakers at a recent New Bedford District rally at the Memorial Methodist Church in Taunton. Left to right: the Rev. Ralph F. Seaver, Jr., minister; Eric Lindell, New Bedford; Mrs. Newton D. Skinner, New Bedford district W.S.C.S. president; Mrs. Arville W. Gilmore, West Warwick, R. I., chairman of "Our Mission Today" team; Dr. David Curtis, Osterville; and Dr. J. Manley Shaw, superintendent New Bedford district, and since this picture was made, minister, South Church, Manchester, Conn.*



## B.U.S.T. "Interns" Spend Year in Malden

Centre Methodist Church of Malden, Mass., and First Methodist Church of Melrose served the cause of Christian higher education this past year in enabling four Boston University School of Theology students an opportunity both to work and observe in an active local church. Miss Judy Kerr and the Rev. Henry Sherer received guidance at the Melrose Church and the Rev. Richard Franke of Hemet, California, and Miss Allene Cox of Salina, Kansas, received opportunities at Centre Church. Dr. Lemuel K. Lord of Melrose and the Rev. Robert W. Huston of Malden were the supervising pastors. The four interns were provided with \$1500 fellowships through the Christian Higher Education program of the New England Conference.

At Centre Church the interns participated in regular staff meetings in order to gain a broad sweep of understanding in the total operation of the church as an institution and an organism.

They joined in the Bible Reading group which met on Monday evenings through the year and Mr. Franke occasionally assisted in leadership of the group.

The Robinson Men's Class was taught each Sunday morning by Mr. Franke—majoring in discussions of Christian faith issues and problems.

Both interns enjoyed a broad fellowship in the whole church family, from participation in communion and committee meetings to conversation in Hughes Hall at the close of worship and many Sunday meals with members of the congregation and staff.

One of the contributions made possible by the New England Conference program was the opportunity not so much to work for a church as to work with a church in a variety of areas. Mr. Franke has worked with some of the Senior High M.Y.F. in planning a program on Christian symbolism. He gained experience also with a spring basketball program and with the family difficulties which affect the lives of youth.

Miss Cox, an intern in religious education, had broad Sunday morning opportunities in observing a church school in realistic operation, but she also made a contribution to



*At one of the many meetings of the staff at Centre Methodist Church, Malden, are, from the left, Miss Allene Cox, intern from Boston University School of Theology; Richard Reed, minister of music; the Rev. Robert W. Huston, pastor; the Rev. Richard Franke, intern; Dr. Laurence W. C. Emig, minister of visitation; and the Rev. Harold W. Garman, associate.*



*Allene Cox with the church school superintendent and advisors to the Junior High MYF at Centre Methodist Church, Malden, reviews special curriculum.*

the development of lay leadership in this area. Teaching of recreation was just one of Miss Cox's contributions to the growth of the Junior Highs.

Many private conversations of a counseling and evaluative nature were held through the year with their supervisors, the Rev. Robert W. Huston, minister, and the Rev. Harold W. Garman, associate minister. Acting as "auxiliary teachers" representing the ministry of the whole church this activity was a contribution of New England Methodism to not only the individual students, but through them to the whole church. The interns expressed their appreciation for the varied program of participation and its help in a year of learning, growing and serving. The ministerial staff of the church

expressed their appreciation for the challenge of the program and for the contribution of ideas and questions made by both.

After their year of being "participant-observers" the interns leave for new experiences and service. Miss Cox, who married the Rev. James Pollard at Centre Church on June 2, and who received her M.R.E. degree at Boston University graduation exercises, will be director of religious education at Asbury Park Methodist Church, Warwick, R. I. Mr. Franke will return to B.U. School of Theology for his senior year of training.



*Miss Allene Cox and the Rev. Richard Franke have served as interns under a Boston University School of Theology program during the past year at the Centre Methodist Church in Malden, Mass.*

# Nearly Half U. S. "Small Towners"

## Town and Country Conference Reveals

That all men—in every geographic area, of every race and nation, and in every type of community—shall have equal opportunity to the good life and the full life which God intended for him, continued to be the concern of the National Methodist Conference on the Town and Country Church, which met in Minneapolis in its fifth quadrennial session, July 9-12.



The Church of the Good Shepherd of Newport, N. H., observed Pentecost Sunday and commemorated John Wesley's Aldersgate experience with a Union Aldersgate service for churches in Newport, East Lempster and Grantham. Bishop James K. Mathews was the guest preacher. Shown from the left are the Rev. Walter Bartlett, Newport; Mrs. Vernon French, Grantham; Bishop Mathews; and Ernest Reed, lay leader of the Newport church. The service also marked the consolidation of the three parishes under the ministry of Mr. Bartlett.

The Conference noted that, despite the fact of decreasing farming population in the U. S. A., the nation has 54,000,000 people living in communities of less than 2,500 persons each, but that when there is added the populations of towns under 10,000 (the concern of the Church's town and country ministries), nearly half of the nation's people are included. If we look also overseas, more than 80 per cent of the populations of the so-called underdeveloped countries live directly off the soil.

For this reason, and because of the peculiar problems of rural and village people and their churches, the Conference urged that annual conferences of Methodism continue to pinpoint and help resolve these needs and issues through commissions on town and country, charged particularly with these concerns.

It should be borne in mind that most of the 39,040 Methodist churches in the U. S. A. were established in the horse-and-buggy days, when roads were of mud, and travel was a hardship. Even districts were established because of railroad and boat connections. Today, with autos and buses, and even super-highways through once inaccessible communities, it may not be necessary or desirable to have a church edifice in every hamlet. With hundreds of churches without ministers, and many more hundreds depending upon a part-time ministry, consolidations of

parishes—even the closing of some buildings (the members related to other churches) is urgent.

The approved Group Ministry Plan has been proven useful in many places where churches are many, people few, and enough trained ministers are lacking. The plan provides a regrouping of churches into parishes, the church with small membership being related to a larger town church. Each (new) parish will have a staff with at least one trained minister as leader—all working as a team throughout the entire parish. Each unit within the parish uses its own leadership, but has the co-operation of all the others. It will make possible also within a community the co-operation of churches which differ culturally or racially.

The Group Ministry Plan, or the "yoking," or the uniting of churches, will also help in providing a challenging "work load" for the minister and an adequate budget for the church. The fact that more than half of Methodism's 24,600 ministers are in churches with less than 300 members each is a major cause of both inadequate work load and inadequate salary for many.

This Conference commended to pastors, to laymen, to district superintendents, and to bishops, a serious study of the Group Ministry Plan or other area service ministries.

But to the layman and pastor of the small church the Conference would also say: "Do not wait for some change in your situation to come from 'above.' Look at your own task and at your own Christian commitment to your community—and to the world. Set yourself a goal—and go after it."

The village and rural church—at least as much as the urban church—must exercise imagination and become creative in bringing about change. Though the Gospel is the  
(Concluded on page 23)

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## Higher Call

Funeral services for Jackson C. Carr, 73, former president of the New Hampshire Veterans' Assn., were held Sunday, July 21, at the Hillsboro, N. H., Methodist Church. He was caretaker of the New Hampshire Veterans' Assn. property at Weirs Beach. He was a 32nd degree Mason. Mr. Carr is survived by his wife, Nellie (Yeaton) and a daughter, Mrs. Marian E. Barlett of South Merrimac.

Mrs. Hattie L. (White) Illingworth, 80, of Southbridge, Mass., organist of the First Methodist Church for 25 years, died July 18. A native of New York, she had lived in Southbridge for 45 years. Services were held July 19 at the Williams Funeral Home.

## Active Missionary Program

The Immanuel Methodist Church, Waltham, for the first time is supporting the Rev. and Mrs. Ira E. Sherman in Argentina. This is the culmination of a missionary program at Immanuel Church which equals 28 per cent of the current expense budget of the church. In addition to support for the Shermans, Immanuel Church supports 25 special projects including missionary work in Africa, India, Rhodesia, the Congo, Japan, Pakistan, Korea and contributions to Methodist Higher Education, the General Theological Library, Massachusetts Council of Churches and others.

Edward Kingsley, until recently Chairman of the Commission on Missions of Immanuel Church, has led an ever-expanding program of Missionary activity culminating in the adoption of the Rev. and Mrs. Sherman as the Immanuel Methodist Church missionaries to Argentina.

The Sherman family have worked at Rosario, Argentina, since 1961. The Rev. Ira E. Sherman was born in Westville, New York. He graduated from Boston University School of Theology in 1938 and received the Master of Arts degree from Garrett Biblical Institute in 1947. After serving local Methodist churches in this country he enlisted in the army as a Chaplain during World War II. In 1950 he was commissioned as a missionary to Cuba and served there until 1961.

Mrs. Sherman is a native of Massachusetts and grew up in Ware.

August, 1963

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*The Rev. and Mrs. Ira E. Sherman, missionaries in Argentina, are being supported by Immanuel Methodist Church of Waltham, Mass., as part of an extensive missions program.*

The Shermans have 3 children: Arnold (a special-term missionary to Peru), Catherine and Harold.

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## Australian Minister In Shrewsbury

The Rev. Peter D. Tink of Wagga Wagga, Australia, has accepted an appointment as minister of Fairlawn Methodist Church in Shrewsbury, Mass.

Arrangements were completed in a 10,000 mile telephone call from the Worcester district superintendent, Dr. Leslie H. Johnson to Wagga Wagga. The Rev. Mr. Tink comes to the United States to begin his studies at Boston University School of Theology this Fall leading to a bachelor's degree in theology. With him will come his wife, the former Maureen Grace, and their three children, Kerrie, 5; Glenn, 3; and year-old, Ian.

Before he entered the ministry, the Rev. Mr. Tink was manager of a wheat and sheep farm. He has been serving as minister of Bonalbo Methodist Church, Portland Methodist Church, and Wagga Wagga Methodist Church. While he was in Wagga Wagga he taught scripture in the state school and he was chaplain at Wagga Wagga Teachers' College. He replaces the Rev. Roy C. Vernon, who has accepted an appointment in Sue Bennett College in London, Ky., where he will teach religion.



*Groundbreaking ceremonies for new Thompsonville, Conn., Methodist Church on June 30 at 2.30 P. M. Left to right: Kenneth W. Goodsell, president of the trustees; Mrs. H. Richard Edlund, president, Woman's Society of Christian Service; Dr. James V. Claypool, Norwich district superintendent; and the Rev. Evan R. Johnson, pastor.*

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## A WOMAN'S WORLD

(Concluded from page 13)

members and friends of St. Stephen's Church.

Receiving with Miss Frost were her parents, Mr. and Mrs. Philip Frost; the Rev. Steven M. Seminerio and Mrs. Seminerio; the Rev. Mr. Ogle and Mrs. Ogle; Mrs. Earley; Mr. Melvin E. Lawrence, Lynn District Lay Leader and Mrs. Lawrence, New England Conference Society president.

We are just about a month away from a golden opportunity, for on September 4 and 5 all officers and secretaries of lines of work—local, district, and conference—will have a training session headed by Mrs. W. D. Landrum, field worker from the Woman's Division. The theme for the day will lift up three areas of our concern, purpose, program and promotion.

The members living within the Springfield and Worcester Districts will meet September 4 at the Westfield Methodist Church from 10.00 A. M. to 2.30 P. M.

Mrs. Landrum, whose home is in Texas, is well-known to many society members for she has been on the staff of our New England Conference Society School of Missions and has also itinerated throughout our conference. We must be very sure our New England reception is worthy of this dedicated worker who has cultivated fields throughout the world.

### Dates to Remember

August 29—Lynn District Woman's Day at Asbury Grove

September 4—Worcester & Springfield Districts meet with Mrs. Landrum

September 5—Lynn & Boston Districts meet with Mrs. Landrum

September 16—Springfield District Society Educational Seminar

September 18—Lynn District Society Educational Seminar

## MISSED CONNECTION IN INTER-CREEDAL RELATIONS

(Concluded from page 10)

described me as a "carpetbagger" and a "professional with no knowledge of Milwaukee" and an "outsider who foments trouble."

On the one hand, there is a non sequitur. We must not define ecumenicism, or even brotherhood, as requiring us to concede every controversial issue involving the Roman Church to the Roman Church. On the other hand, there is a missed connection. Father Kelley might well permit the spirit of ecumenical dialogue to pervade even the discussion of issues involving Catholic institutions and public assistance. There is nothing sacrosanct about such issues, nothing which would exempt them from valid public discussion.

I have referred only to one area of controversy. There are a number of others such as birth control and public policy, gambling and public policy, church-state complications in foreign aid, in surplus property disposal, in welfare programs, et cetera. In discussions involving such issues very much the same points could be made.

Perhaps it ought to be put this way. Neither participant in the dialogue should attempt to use it as a weapon against the other. The dialogue does not require surrender or even concession. Dialogue merely requires that participants be fair with facts and decent in attitude. There are requirements not of one side only but of both sides.

The ecumenical spirit is affecting Protestant-Catholic relations for the better in many lands. A colleague visited Colombia a few years ago and was told by a Catholic bishop that he had just received a letter from a priest in England. The priest was berating him about the reports of anti-Protestant violence in Colombia. He pointed out that these reports were hurting the church in certain quarters. "Why can't you people learn to behave yourselves?" he asked.

Here was a splendid extension and application of the ecumenical spirit! It has saved many cracked heads and burned-out chapels in Colombia. Could it not save some sensibilities here as well? We should not expect ecumenicism to go too far. Certainly it should not lead us into the illusion that we can resolve all church-state problems within the context of sentimentality. But we should expect it to carry us beyond the point of name-calling and pettifoggery. If it does so, it shall have served us well.



TOWN AND COUNTRY
(Concluded from page 18)

same as when the Church—or your parish—was founded, the methods, and the language, and the programs of that day may not fit the tempo of this day. Our people are better schooled; they read and travel more; they have many competing interests, many new and vexing problems, many needs for companionship, "eye-ball-searching" discussions with ministers and mature churchmen; all these conditions and needs would be faced relentlessly in the local church.

The whole church—and all its commissions and organizations—must be a school for Christian learning, Christian living, Christian action. The one-hour-a-week class must be added to by many weekday hours in order to enspirit men with the faith and to help them answer their own and the world's questions; it is an everyday undertaking. It may be, too, that the one-way sermon must be supplemented to answer the people's educational needs today.

The ecumenical movement, and the inter-cultural and interracial movements can never be finally resolved in high-level strategy conferences. Their final solution depends upon any two persons, representing different races or cultures, coming together in a local church or community, and drawing together like-minded and like-spirited groups, to work harmoniously at some common project. Such a project might well be an interracial group training of leaders

of a vacation-school or recreational program.

The church must also actively cooperate with governmental and private organizations that aim at the improvement of conditions under which men live and work. Such organizations might include the agricultural extension service, various UNESCO agencies dedicated to relieving human hunger and need, the Rural Areas Development program, Church World Service, and MCOR.

The small church makes its contribution, too, to the solution of national and world problems. The answer of every local church must be made to the question posed by: the non-farming "new" residents in the rural areas, and their acceptance and place in the "old church"; the mechanization of the farm—causing decline in farm population, and retreat to urban industry; the surplus of farm products in the U. S. A.—and the hunger of two-thirds of mankind; the family farm—and its competition with company farms, and with collective farming; they are problems we will have to live with for a long time. But we believe their answer lies within the implications and the teachings of the Gospel.

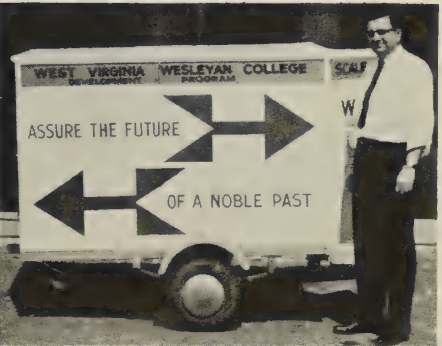
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Dr. Jones to Conduct N. E. Mission

Dr. E. Stanley Jones, world-famous missionary, evangelist and writer, will conduct eleven evangelical missions in New England, from Sept. 15 to Nov. 8.

He will begin his New England mission with a six-day mission from Sept. 15 to 20 at the First Methodist Church in Pittsfield and he speaks at Immanuel Church in Waltham, Oct. 27—Nov. 1.

The rest of his itinerary is Sept. 22, Lynn; Sept 23, Worcester; Sept. 24, Portland, Me. (afternoon session at Clark Memorial Methodist Church; supper and mass meeting at Congress Street Methodist); Sept. 25, Augusta, Me.; Sept. 26, Bangor, Me.; Sept. 27, Presque Isle, (at Grant Memorial Methodist); Nov. 3, Manchester, N. H.; Nov. 4, Concord, N. H.; Nov. 5, Providence, R. I.; Nov. 6, New Bedford and Nov. 8, Norwich, Conn. On Nov. 7 he will address the Promoting Enduring Peace, Inc., in New York City where he will receive the Gandhi Peace Award.



Dr. Leonard W. Bucklin, vice-president of West Virginia Wesleyan College, Buckhannon, West Virginia, with his famous exhibit which he has driven to every Methodist Conference in the country. This picture was made at Connecticut College, New London, Conn., during the recent New England Southern Conference. Many New England students are enrolled at the West Virginia institution.

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**MONTREAL FAITH AND  
ORDER CONFERENCE**

(Concluded from page 20)

chairman on the section on "The Church's Involvement in a Divided Society," said: "There are no short cuts in the ecumenical dialogue and if we have had a free, open and ecumenical conversation, we have done our most responsible work."

Another Methodist leader, Prof. Claude Welch of the University of Pennsylvania said: "Catholicity frees the Church from any final concern

over its boundaries and invites within its life the growth of experiment and novelty in communicating the gospel of reconciliation to men of every condition and situation."

Dr. Paul S. Minear, newly-elected chairman of the Faith and Order Commission, referred to the "remarkable success" of the conference in the area of ecumenical dialogue.

"We have been open to one another, listening acutely, sharing fully the resources of mind and heart. . . . All churches have rejoiced in the

presence of other churches. No one has challenged the right of any other church to be here. And this has not been due to sponge-like tolerance, to a vague benevolence which delights in compromise, for the vigor of debates has proved quite the opposite to be true."

Dr. Minear, professor at Yale Divinity School and director of faith and order for the World Council of Churches until his election as chairman of the commission, admitted that in measuring this conference against other faith and order conferences "we have failed."

"Why have we failed? We have failed because having drawn all the major traditions in Christendom together we have insisted on dealing with the deepest divisions among us. We have not been content with glib words, with forced agreements, with easy but artificial compromise.

"We have failed because we brought with us certain notions concerning what this conference should be, what its report should contain, what advances should be made, and the Holy Spirit has . . . disorganized our neat schemes."

Dr. Minear added that the failure was due to attempting too much too quickly, "refusing to give up our goal of mutual understanding and at the same time insisting on dealing with ecumenical reality which resists imprisonment in dogmatic formulations."

Putting the conference in the "setting of a single continuing conversation between God and his people I see a reality beyond failure or success, pessimism or optimism.

"We have been united in the truth which surpasses all our powers of thought and speech. Discontented with the results of a conference, we have not drawn back from the future work which is awaiting us all. . . .

"For we know how The One Conference between God and His people will end, with unnumbered multitudes from every tongue and tribe and nation and people singing with joy around the throne. And that end has now become our beginning."







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# HERALD

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# ZIONS HERALD

New England Methodist Monthly

Established in 1823

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September, 1963

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Warren C. Carberg, Editor

Members of the Boston Wesleyan Association: Henry W. Webster, president; Arthur T. Gregorian, vice-president; Loring W. Powell, treasurer; Vincent P. Clarke, secretary; Alden Eberly, auditor. Lewis A. Gray, Russell W. MacLaren, Dr. Emerson Sylvester, and Robert T. Sanford, board of directors with the officers. Howard D. Brewer, Lewis M. Hollingsworth, Stephen C. Luce, Jr., Arland A. Dirlam, James Fraggos, Mason Hartman, and Henry C. Young.

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## From Our Readers

Dear Mr. Carberg,

I have been acquainted with ZIONS HERALD since the days of Charles Parkhurst. I consider the format the best it has ever been, and the written material equal to, if not superior to, any former day.

As a native New Englander I could not get along without it.

Appreciatively yours,

BERTON L. JENNINGS

1426 Bank Street  
South Pasadena, Calif.

### On the Cover . . .

*No parade like it before. White and Negro marchers fall in for the Big Parade in Washington. There was no military formation but there was plenty of purpose and determination. In the background rises the granite shaft of the Washington Monument.*

### Inside Front Cover . . .

*More than 200,000 demonstrators for civil rights converged on the nation's capital on Aug. 28. This photo gives us some sense of the intensity and devotion to a purpose of the crowd that gathered, and included representatives of many organizations and faiths.*

### Inside Back Cover . . .

*Carrying the sacred relics of the Morgan Memorial Church of All Nations, ministers pause briefly before marching to their temporary home on Wheeler St. Left to right: the Rev. Henry E. Helms, executive secretary of Morgan Memorial, son of the founder; Dr. Guy H. Wayne, Boston district superintendent, and the Rev. John E. Barclay, minister.*

### Back Cover . . .

*Boston church dignitaries participate in March on Washington demonstration. Left to right: Dr. Forrest L. Knapp, executive secretary of the Massachusetts Council of Churches; the Rev. Burrett McBee, Synod secretary of the New England Synod of the Presbyterian Church; Bishop James K. Mathews of The Methodist Church in New England and president of the Massachusetts Council of Churches; Dr. Paul L. Sturgis, executive secretary of the Massachusetts Baptist Convention; Dr. Albert J. Penner, executive secretary of the Massachusetts Congregational Conference and Bishop Anson P. Stokes, Jr., of the Protestant Episcopal Diocese of Massachusetts.*

# Editorials

## On Obituaries

Someone has said, and with a good deal of truth, that a man is old when he turns first to the obituary page, even before he reads the news showcase on page one.

There he sees in the stylized prose of the obit writer, the life stories of his friends who have passed to their reward, compressed into three or four paragraphs.

How seldom do they do justice to the deeds of the man or woman they describe. To the oldster who can remember them in their more youthful days, they are anemic reflections of once virile and forceful personalities.

But there is always a great gap between the generation stepping towards the shadows of oblivion and the younger people moving upwards to the peak of manhood and womanhood.

I can well remember as a reporter on the *Post* how I was assigned to cover the last few encampments of the Grand Army of the Republic. How difficult to associate these feeble, doddering old men with the great events that transpired at Gettysburg and Antietam.

So it is that youth mingles a little contempt with respect for the senior citizens. It is hard for the young to envision the aging with the great deeds which some of them performed a few years back.

But if Time draws a curtain over the great Time also is kind enough to hide their failures, unless they are of an enormity which cannot be erased immediately.

But, personally, I am of the opinion that obituaries should be written in more detail and should have in them, the seeds of kindness and charity.

How seldom indeed is there a man who has not performed at least one worth-while deed during his lifetime that should be preserved in print for posterity and so that youth can get a bit of inspiration from lives that missed greatness but yet were worthy of comment.

## Food For Peace

The story of "more and more food produced in the U. S. A. by fewer and fewer farmers," and especially the reported "large surpluses stored and rotting in American warehouses," have caused no end of misgiving in our own nation—and mixed envy and pain across the world.

Yet this is a picture from only one angle. President John F. Kennedy—in creating an office

of *Food For Peace*—noted that "American agricultural abundance offers a great opportunity for the United States to promote the interests of peace in a significant way." On this thesis, the U. S. Department of State has been acting in a very practical manner—from direct feeding of the hungry to long-range plans for the economic development of nations long in the world's hunger belt. In this "creative use of America's abundance," the State Department is assisted also by the U. S. Department of Agriculture, by the American Food for Peace National Council, by the American Freedom from Hunger Foundation, Inc., and by humanitarian organizations, many related to churches and to the U. N.

A major method of distributing Food for Peace is illustrated by the sale to India *for rupees* of more than \$2,000,000,000 worth of produce since 1955. By drawing on this "food bank," India has been able to avoid both famine and inflation. More than 80 per cent of the rupees realized from these sales to India has been set aside as loans and grants for economic and social development projects. This money has been used to help wipe out malaria; it has helped Indian universities expand facilities and improve methods of education. In Pakistan similar sales proceeds have supported a wide range of programs from power development to public health; and 300,000 Pakistani children have been enabled to enter some 2,000 new rural school buildings.

Economic development grants in the Far East, Near East and South Asia have been used in a large part for stimulating production of food and improvement of agricultural processes, to expand industries and mining operations, to control disease, to promote sanitation, and for education and community development.

Through a State Department agency (AID), the American farmer is also able to give direct help to people in disaster and famine areas, and to refugees. Many instances are reported: To relieve a prolonged drought in Brazil the U. S. provided 26,000 tons of food valued at \$5,400,000. The food is used as part payment for work on projects planned by the Brazilian government, so that hunger is being alleviated and permanent improvements carried out in the communities. . . . In Kenya, Africa, crops were wiped out by two years of drought, flood and army worms. About 34,000 tons of corn and 2,500 tons of dry milk and 1,300 tons of edible oil valued

(Concluded on page 23)



# The March On Washington

by Warren C. Carberg

thousands of Americans  
unite in mammoth  
march for civil rights

There has never been anything like it in America before—India perhaps, but never here.

In India I have seen huge crowds like that drawn to see and hear Nehru.

But this gigantic, slow-moving, good-natured crowd of the March to Washington movement was like some great, placid river bearing on its bosom, the hopes, frustrations and sufferings of three centuries.

From the Washington Monument to the majestic colonnade where sits the Great Emancipator enshrined forever in marble, the mighty rivers flowed.

The old and young descendants of those Africans brought to these shores in chains to labor on in slavery here, marched with their freedom songs on hopefully smiling lips, while they raised banners with "Freedom Now" or "We Demand Voting Rights Now," or "We Demand Decent Housing Now," or "End Segregated Public Schools Now."

With them were thousands of their white friends who had come, like them, in buses, trains, planes and private cars from a large section of the country.

How many were there? Who knows with any degree of accuracy—Some said 300,000—others 200,000. No doubt the actual count was between these figures.

But police estimates are notoriously inaccurate.

If you were one of those hardy souls who had come to Washington by way of private bus or train you became part of this crowd. You were engulfed by it and you could not escape from it.

The parade was not at all like the usual military parades. There was no parade roster, no systematized map of assembly points.

Units from states, religious groups, youth groups, and union and employee groups formed up as best they could. They walked—I cannot honestly use the word "march"—from their bus parking zone to the great 100-acre field near Washington Monument.

There were no bands or musical units. Once I heard a drum but it seemed to be in the distance. There were no definite formations. The field of signboards moved at an order from a loud speaker along Constitution Avenue towards Lincoln Memorial.

No bands played martial airs, there was no proudful, military cadence. The river flowed on unit merging



with other units. Many of those exhausted by their long trip sought shelter under the first tree or stretched their bodies on the greensward and gazed at leafy canopies overhead. Many did not or could not march. The sirens of ambulances would be heard from time to time. Approximately 1,000 had to be treated.

But the weather could not be blamed for these hurried ambulance calls or for those who received first aid treatment in Red Cross tents.

The weather was as near to perfect as possible. The temperature was in the very low eighties. The sun shone steadily and a steady breeze prevents the famous Washington humidity from causing any major number of march casualties.

People remarked about the wonderful good nature of the marchers. There was no display of irritation or of bad temper although everyone must have reached the near exhaustion stage.

"It was like Pentecost," one man remarked.

For decorum I have never seen a prayer meeting that was conducted in a more sedate manner.

And yet there was a patient, powerful, irresistible quality to the movement of these people.

It reminded one of the joy which the slaves evinced at the sight of Union forces in 1865 when they had sung "In the year of jubilo."

The march had nothing of a military quality to it. Its motivating force was religious. They sang as they walked not loudly with a soft chanting sound.

The largest single all-white group seemed to be the Unitarian-Universalist group led by Dr. Dana McLean Greeley of Boston at least 1,000 strong with some members who had come all the way from the West coast. Also marching in the forefront of this group was Mrs. Nelson Burgess, executive director of the merged Unitarian-Universalist Federation, and the Rev. Walter Royal Jones of Gloucester, chairman of the Commission on Religion and Race.

Boston and Massachusetts played a big part. The Massachusetts religious leaders included: Bishop James K. Mathews of The Methodist Church in New England and president of the Massachusetts Council of Churches; the Right Rev. Anson Phelps Stokes, Jr., of the Episcopal Diocese of Massachusetts; Dr. Paul L. Sturgis, executive secretary of the Massachusetts Baptist Convention; Dr. Albert J. Penner, executive secretary of the Massachusetts Congregational Christian Conference; Dr. Forrest L. Knapp, executive secretary of the Massachusetts Council of Churches and the Rev. Burrett McBee, synod secretary of the New England Presbyterian Synod.

The buses received a heroes' welcome from Negroes living along the bus routes in Maryland and Washington, D. C. It was red carpet treatment.

And the songs over and over again they sang them, in Washington and in Boston and on the buses—"We shall overcome—We shall overcome—we shall overcome some day."



*The nation's capital city was literally besieged by civil rights demonstrators who gathered August 28 for an historic March on Washington.*

And more often "O Freedom, O Freedom—O freedom over me—And before I be a slave I'll be buried in my grave and go home to my Lord and be free."

The police—both military and civilian—were wonderful. Since many of them did not know the names of the streets, I suspected they had come in for the day. The military police were mostly colored and very friendly with members of their own race and with everyone else.

Actually, I doubt if any large affair ever had been held where there was less need of police, except perhaps for helping people to board ambulances after being overcome by exhaustion.

Probably physical exhaustion was known for the first time to many. Few were able to sleep on the busses. Talk and singing went on interminably on the trip down.

Even on the trip home few were able to doze off for longer than a catnap. At the end exhaustion was nearly complete but it was happy and a contented exhaustion.

Ralph Bunche told the multitude at the Lincoln Memorial "the hero is you." And he has never said a truer word. I will omit mention of the singers save to say that Marian Anderson is still wonderful. Delayed by traffic she was unable to sing "The Star Spangled Banner." The great Negro contralto charmed and electrified the crowd at the end with "He's got the whole world in His hands."

The speeches and singing lasted three hours, all of them too long. It was Martin Luther King, great Negro leader, who caught their mood.

"I beg of you not to drink from the cup of bitterness," he pleaded, "as you are obviously not doing on this great day." He hailed American Negroes as "veterans of creative suffering." He ended: "Free at least; thank God Almighty we are free at last."



# Methodism's Most

## "Methodist Statistical" Area

by Donald H. James

I do not know what my men will think," said a district superintendent, "when I hand each one a three and one-half pound copy of the *Boston Area Study* this fall, especially when I tell him he has to not only read the book but is supposed to digest it as well."

Although it is difficult to predict in advance just what any minister or layman will think of the ambitious survey just completed, we can be certain of one thing. A lot of thinking will take place for that is the very purpose of the *Boston Area Study*, to "help each of the churches, districts and conferences to look at themselves, and to assist the entire area in a self-evaluation." Toward this end we have the cumulative effort of a two-year study presented to us in a 620-page volume.

A total of 196 statistical items for each church will be found arranged according to conference, district, and in order of size of church. With a minimum of effort any layman or minister can wade through the 180 pages of neatly constructed tables to find the specific information that pertains to his particular church, district, or conference. And for more generalized information pertaining to all the churches or certain types of churches he has the assistance of a nine-page detailed table of contents.

Questions regarding the study are to be answered at subdistrict meetings called for that purpose. In the event that the district superintendent or other resource person is hurled a question he cannot answer, he can always fall back on a stock reply. "This survey is something unique for Methodism," he may say. "This type of survey is so new we do not yet have all the answers."

Some of the answers that we do have may not be given in religious language. Do not be surprised at a subdistrict meeting to hear someone call out, "Thirty-six . . . thirty-two . . . thirty-six." But do not look for a bathing beauty to step on the platform either. The statistics will refer to a church for such items as "median age of males," "median age of females," "percent of families with 3 members or less," etc. And in case the word "median" puzzles us, we will be told that the median age means "that age at which we have half the church that age or younger and half the church at that age or older." And in case we ask any more questions about median ages, we will probably be told

that the median age of most of our churches is far too high, too many older people, not enough younger ones.

When we get a whole row of statistics for our churches, reminding us of five telephone numbers and ten "Zip codes" combined, we will want to know what to do with them. Figures, numbers, amounts, or percents in a survey are of no value in themselves, of course. In order to have meaning we have to compare "something" with "something else" which can be compared. We find that the statistics for our church are comparable with five classifications that would interest us. (1) We can compare our church with the average for other churches of our size in the district. (2) We can compare our church with the average for churches our size in our annual conference. (3) We can compare our church with the average for all churches of our annual conference. (4) We can compare our church with the average for churches our size in the area. (5) We can compare our church with the average of all the churches in the area.

By this time you should have a much clearer picture of your own church and of other churches in general. In some respects you may find certain suspicions of your church confirmed, but instead of saying, "I could have told you so," you can communicate your knowledge of your church to others more intelligently. For example, instead of simply telling others that your church has too many older people, suppose you could say, and this is an actual situation, "The median age for males in our church is 45 and the median age for females is 57. This is not only higher than that for any other church our size in the district, but is also higher than that for any other church our size in the annual conference or in the area. In fact, the median age for our church is about 50% higher than for the whole area in our size of church." The point would be well communicated!

It will be difficult to predict the exact agenda that will provide the programs at these sixty or seventy subdistrict meetings of the Boston Area, but we know that each one should be worthwhile.

We don't know now what our ministers and laymen will think of the *Boston Area Study*, but we know that because of it they will think, and the thinking will be stimulating.



*Blind pastor preaches from his pulpit at Memorial Methodist Church in Beverly. The Rev. Wayne S. Moody is highly regarded for his eloquence. He has given inspiration to the old and young alike. On Sept. 16 he becomes minister of the Methodist Church in West Chelmsford, Mass.*

**without sight since 17**

# **Blind Pastor's Ministry Inspiration To Many**

Ever since he became blind at the age of 17, the Rev. Wayne S. Moody of Memorial Methodist Church in Beverly has avoided publicity as he would the plague.

For one thing, he dreaded the feeling that he was using his blindness as a crutch or that, perhaps, despite all his efforts, he might fail as a minister.

But during the past six years his life has been a great inspiration to a great many people. He has preached at scores of retreats and in churches other than his own and the simple sincerity of his words has won many hearts.

Even before he became totally blind he was troubled with poor eyesight and was forced to wear thick glasses. After he had lost his eyesight he was trained at the Perkins Institute for the Blind in Watertown.

Recalling his past, Mr. Moody believes that the turning point in his life was an injury in which he lost part of an index finger.

He was operating an automatic press in a machine shop in South Boston when the accident occurred, necessitating a long layoff. While incapacitated he developed a close friendship with his minister, the Rev. P. Malcolm Hammond, who served Lakeside Church in Lynn, between the years 1946-49 where Mr. Moody was a member.

He recalls that they discussed philosophy for hours, often into the small hours. It was as a result of these discussions that he entered Union College in Barbourville, Ky., where he obtained his degree in 1952.

In 1952 he came to the seminary at Boston University. During his last two years he served as a student assistant to the Rev. F. Oliver Drake at Broadway, Lynn, a fact for which he has always been profoundly grateful in helping him to go forward.

Contrary to many beliefs, he wants to make it plain that he considers blindness a serious limitation to one considering entering the ministry but one that is by no means insurmountable.

He gives great credit to his wife, the former Mildred Keyzer, whom he met while attending college. Without the understanding, sympathy, and assistance of his wife, he does not think he could have succeeded.

In his case, and with the assistance he has received, he believes that blindness has aided him in getting close to persons who face different kinds of crises.

The Beverly church is his second assignment. His first was at William Butler Memorial Church in Shelburne Falls. Blindness has sharpened his memory. He has had to memorize such services as those for weddings and funerals. He writes his sermons on a Braille typewriter and commits them to memory.

Perhaps lack of sight sharpens a person's memory. The ticking of a clock, the rumbling of traffic tells him where he is. Sometimes he can "hear" a person's tension or worry.

But he is a humble man, a man who is profoundly grateful to God for what he has. He does not dwell on his handicaps.



# On the Freedom Bus to Washington

from the Notebook of

**James L. Hofford**

*Director, Public Relations, Massachusetts Council of Churches*

By now everyone has heard about the historic "March On Washington" August 28. Everyone knows of the 200,000 non-violent negroes and whites who took part in the nation's largest demonstration yet for civil rights . . . "for jobs and freedom." Its fame is assured in history.

But how many know of what was involved in getting there? What it was like to ride one of the hundreds of Freedom Buses that hurried most of the marchers there?

Let me tell you about it. I rode one of those thirty buses that left from Boston.

There were about 1200 of us in all . . . forty eager, civil-rights minded participants to each bus. After a rally-pep talk at Roxbury's Carter Playground, we boarded our buses at 10 P. M., full of a great deal of "pre-take-off" excitement. You couldn't help it. The band was playing *Over There*, a field public address system was booming out instructions, agents of the Black Muslim group were at the playground entrance hawking their "Freedom Party" newspapers, hundreds upon hundreds of Freedom Rider friends and relatives and well-wishers were waving and cheering at just about everyone, and bus "captains" were trying their best to get the attention of their passengers to check the roll.

While we gave our attention to everything aground us, I realized that the organizers of the March had paid attention to all details before we left.

Each bus was equipped: a bus captain and assistant thoroughly briefed on the trip and its purpose; a doctor or registered nurse with first aid supplies; emergency food and water; and a bundle of Freedom Song sheets to help keep up morale and unison when the march singing began next day.

So much interest, inspiration and humor was present I decided to put it all down in a diary form. Here are some of my sleepy sporadic observations:

10.30 P. M. . . . Started singing *Marching Down to Washington* to tune of *When the Saints Go Marchin' In*. My seat-mate, Warren Carberg, a religious magazine editor, said he wished he could hear the same spirit in Sunday morning hymn singing. Began to wonder why not. Someone suggested this was immediate, and we were involved; the Sunday hymns were usually too removed from our lives.

10.35 P. M. . . . Nurse comes down aisle with accident liability waiver forms; idea, she tells us, is to give our permission for medical care in case of any emergency. Keeps the doctor from getting sued! Nurse asks our bus: "Anyone here subject to motion sickness?" Answers from the rear: "Time will tell!" "Let's go! I have stillness sickness!"

10.45 P. M. . . . Our bus #4 starts to pull out. People shout goodbyes. Mr. Kelsey Imes, our negro bus captain and assistant, Mrs. Betty Richardson, lead us in singing *We Shall Overcome*.

10.55 P. M. . . . We wait in line of 30 buses for signal to leave. PA speaker echoes over field, "All buses are filled . . . we are not taking any more . . . repeat. . . ." We receive a briefing from our co-captains: . . . "And so please stay with your Massachusetts people whenever you leave the bus for any rest stop. If you get lost, there will be emergency telephones for you to call, but do not get lost. If we have to, we *will* leave people along the way. This is not a sight-seeing trip." Amen to that.

11.00 P. M. . . . We leave! Crowds of residents and relatives cheer all of us down Columbus Avenue. Question from Mr. Carberg: "I wonder how many will be here to cheer us when we get back?" No matter. Our spirits are too high to be dampened. We begin again to sing marching songs—all across the state.

5.15 A. M. . . . near Trenton, N. J. We pull into a huge bus terminal that looks like it has been especially set up for the Freedom Riders. Tent

covered refreshments counters, (tasty food, reasonable prices and fast service!) mammoth toilet facilities complete with dozens of drinking fountains actually spouting, cold water. We were so impressed we almost forgot we hadn't had any sleep. . . .

6.30 A. M. . . . Crossed the Delaware River into Maryland. Another Freedom Bus from Boston passes us and Carberg observes, "They're all waving at us!" The only reply I could think of: "How do they get their strength?" 7.00 A. M. . . . We notice many other Freedom Buses from other parts of the East . . . N. J., N. Y., and groups of people alongside the highway, waving. One small group holds up home made signs: "YOU TELL 'EM" and "ONWARD FREEDOM RIDERS." This really cheers us up. We feel far from alone.

8.00 A. M. . . . A transistor radio in back of me attracts a lot of attention down the aisle: "'And no violence is expected,' the Commissioner stated, 'but all precautions are being taken. Maximum security patrols have been ordered.' . . ." "Meanwhile Washington police report that 100 men have been assigned to the demonstration of American Nazi Party leader Lincoln Rockwell. . . ."

"Thousands of National Guardsmen are on alert and ready. . . ."

"The number of marchers may reach the 200,000 figure; he said. . . ."

Nearly 200,000! To think that we individuals helped make this possible. Who said one person can't make himself felt? We were really impressed that all of this was happening because of people like us. WE were the demonstrators. WE were getting world-wide attention for our beliefs. WE were the ones who might be the object of crack-pot attacks. To say the least, it was sobering.

8.05 A. M. . . . We stop for gas at some service station in Maryland. The station attendant doesn't seem

(Concluded on page 24)

## J. Edwin Lacount Honored on 90th Birthday



*Develops a "direct by mail" ministry at the age of 90. The Rev. J. Edwin Lacount has sought out and helped many people in trouble through his kindly letters without regard to differences in faith. He is living at the home of his daughter, Mrs. Clint Cowan, at 40 Concord St., Nashua, N. H.*

At the age of 90, the Rev. J. Edwin Lacount, Methodist minister who "retired" 22 years ago, has devoted a great deal of time during the past nine years in writing letters of sympathy to people in trouble.

Most of these people whom he has enfolded in his "fellowship of suffering" are strangers and many of them are of different religious faiths.

Out of his letters of sympathy to friends, known and unknown, many firm and lasting friendships have developed and in some cases face-to-face meetings.

At the present time he is making his home with his son-in-law and daughter, Mr. and Mrs. Clintice L. Cowan of 40 Concord St., Nashua, N. H.

During his active ministry he held pastorates in Newton, Gardner, Hudson, Everett, Providence, Brockton, Cambridge and Whitinsville, and the training center for the handicapped at Morgan Memorial.

He also served as field secretary of the New England Deaconess Association.

In a letter to a member of a famous circus acrobatic family who had been seriously injured in a fall he pointed out in his letter that "what may look now like a final defeat can be turned into a satisfying victory as we discover what we can do to reach actual achievement."

His own early years, he recounted in one letter of sympathy, had been spent in a factory in the North End of Boston ten hours a day and six days a week.

Because he was obliged to breathe quantities of dust his lungs were affected and his entrance into college was delayed until he had reached the age of 23.

He spent 38 years in the ministry of large and challenging churches and twelve and a half years in establishing the Noyes Industrial Training Center for the Handicapped.

More than once he has emphasized his interest in seriously injured people: "Remember that the head is more important than any incapacitated part of the body," he said.

"I believe that a high percentage of people will die without discovering some real talent that they possess. I had never taken a lesson in mechanical drawing but, when one of my relatives hired an architect to

(Concluded on page 23)



*The Rev. J. Edwin Lacount was honored by members of the family at his 90th birthday party at the home of his daughter, Mrs. Clint Cowan, at 40 Concord St., Nashua, N. H. Left to right: Frederick J. Shepler, Mrs. Ethel G. (J. Rex) Shepler, the Rev. J. Edwin Lacount, Mr. and Mrs. Clint Cowan, Mrs. C. L. Cowan, Ray S. Cowan, and Mr. and Mrs. Gene D. Cowan.*





# A Woman's World

## News of W.S.C.S. Groups in the Area

### New England Conference News

by Mrs. Melvin E. Lawrence

#### God Has a Purpose for You!

This challenging statement by Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service of the Board of Missions of The Methodist Church, launched the Quadrennial National Seminar of the Division, held at the University of Puget Sound, Tacoma, Washington, July 31 to August 9.

The delegates, one from each conference; a student and in some cases, a youth delegate from each jurisdiction; jurisdiction and division officers and staff personnel; Wesleyan

Service Guild representation; missionaries and deaconesses; denominational leaders from the African Methodist Episcopal Church, the American Baptist Convention, the Evangelical United Brethren Church, the United Church of Canada, the United Church of Christ, and United Church Women, numbered 160.

The theme of the Seminar was, "Women in a New Age," and day by day the participants explored the fields of economics, politics, world affairs and education, and related these studies to the task of the Church.

Miss Elizabeth Palmer, General Secretary, World Y.W.C.A., Geneva, Switzerland, in her keynote address, referring to the life pattern of modern women stated, "The changes, which are affecting the lives of both



*Checking the Program. Miss Thelma Stevens, Executive Secretary, Department of Christian Social Relations, Woman's Division and Mrs. Clifford A. Bender, Official Observer at the United Nations for the Board of Missions.*

men and women and having a special effect on the role of women, are in every area of life; and, in the period since 1945, to an amazing degree in international life and the relation of peoples and nations. These changes started in some parts of the world a few centuries ago and have come to others only yesterday. But today there is no country of the earth untouched by them. As examples: 10 years ago there were three independent states in Africa, today there are 33. Less than 200 years ago the first power machine was used to help man work, today an increasing number of machines are taking man's place at work, despite the fact that there are millions of men who cannot by their work make enough to feed themselves. A century ago education was for the elite, today universal compulsory elementary education is the plan. Fifty years ago women suffrage was the courageous hope of a handful of men and women in one or two countries; today there are only nine countries in the world where women have no voting rights and are not eligible for election."

Miss Palmer, from her vantage point of world vision and international experience, continued to challenge the delegates as she said, "Whatever differences there are between men and women they share their common 'Human Condition'—their uniqueness in God's creation—their sinfulness in not accepting

(Concluded on page 22)



*An informal moment at the Seminar—L. to r.: Mrs. J. Fount Tillman, president of the Woman's Division; Miss Agnes Shaw, Principal, Methodist Girls' Junior High School, Mathura, India; Mrs. Melvin E. Lawrence, New England Conference Society President; Miss Margaret Boss, Teacher, Lucie Harrison Girls' High School, Lahore, Pakistan.*



## Farewell Service, Procession Mark Morgan Memorial Move

It was a nice funeral. Actually, nearly everyone was cheerful realizing as the minister, the Rev. John A. Barclay said, that members—not the edifice make a church. About 500 members from far and near assisted in this farewell to the Morgan Memorial Church of All Nations at 81 Shawmut Avenue in Boston's South End.

The beautiful Gothic structure, whose brownstone front has graced church buildings on Bedford Street and Copley Square in bygone years, will crumble before the steamshovels. Another church will rise somewhere—no one knows exactly where at the present writing.

Sunday, August 11, was the day for the "Service of deconsecration," and the weather was perfect.

Decision to hold the service was made after the arrival of the long-awaited order from the Turnpike Authority. At the close of the farewell service, clergy and members led by Moses C. Jones, a trustee, carried communion vessels, altar cross, and other relics to the temporary church, a renovated poolroom at 1 Wheeler St.

The Rev. Guy H. Wayne, Boston district superintendent, carried the altar cross and the Rev. Mr. Barclay, the Bible. The Rev. Henry E. Helms, son of the founder, and executive secretary of Morgan Memorial, helped to carry a memorial plaque, honoring his father, the Rev. Edgar E. Helms, who opened the church, May 12, 1918.

Four men and women who attended that first service were present. They were: Stephen Ulchack of Holbrook; Nicola Fiore of South Boston; and Mrs. Victoria Campbell and Mrs. Anna Williams, both of Roxbury.

The procession was headed by the Boston Firemen's Band in honor of the pastor who is fire department chaplain. When the church receives compensation for its destruction from the Turnpike Authority, another edifice will be erected in a suitable location.

One of the final ceremonies was the baptism of the two-weeks-old son of Mr. and Mrs. Lloyd King of Roxbury, both of whom were also baptized in the church. The infant named Carryl Conrad King slept



*Temporary home for members of Morgan Memorial Church of All Nations. At the end of a parade members arrive at the Wheeler Street headquarters.*



*In honor of their chaplain, the Rev. John E. Barclay, the Boston Fire Department Band led the procession following the service at the Morgan Memorial Church of All Nations on Sunday, Aug. 11. The Rev. Mr. Barclay is Protestant chaplain of the department. The band also gave a pre-service concert.*

soundly during the baptismal rites, as the baptismal water moistened his forehead.

Following the close of the service each member carried a hymnal or one of the sacred articles. The last person to leave was Emmett Smith, a trustee, who locked the door.



*Final christening service. The 15-day-old son of Mr. and Mrs. Lloyd C. King of Roxbury is baptized at the final service at the Morgan Memorial Church of All Nations by the Rev. John A. Barclay and the Rev. Henry E. Helms, executive secretary of Morgan Memorial. The mother and father of the infant were also baptized at the Church of All Nations.*

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## World-Wide

### Communion Sunday, Oct. 6

Bishop James K. Mathews has urged all his pastors to observe World-Wide Communion Sunday on Oct. 6. Bishop Mathews has pointed out that the Fellowship of Suffering and Service Communion offering on that Sunday is the main financial support of the Methodist camp activity program.

Bishop of Mathews stresses that the extent of Methodist service to young people in military service on American soil depends on this and other Communion service offerings.

### Church Leaders Discuss Protestant-Catholic Dialogue

Protestant-Catholic dialogue "is now possible as never before," but time is necessary to prove its value, Methodist observers at the Vatican Council declared at Lake Junaluska, N. C. They agreed at the Conference on Methodism in an Ecumenical Age that the Vatican Council was not with "a thought to merger" with Protestants but to renewal of the church in order to save the world.

Comments came from Bishop Fred P. Corson of Philadelphia, president of the conference-sponsoring World Methodist Council, and Dr. Albert C. Outler of Perkins School of Theology, both official observers; Dr. Claude Nelson, retired Methodist minister and international worker, and Miss Dorothy McConnell, editor of *World Outlook*, both news reporters at the council.

Bishop Corson suggested that the crucial period in Protestant-Catholic relations will come after the Second Vatican Council closes, "and will occur at the diocesan and parish levels," where the council's findings will have to be applied. He noted that the late Pope John XXIII had expressed to him the hope that "the fellowship taking place on the high level of the Vatican Council would be duplicated in dioceses and parishes around the world."

Corson pointed out that "the image of the Catholic Church as monolithic, unbending and authoritative was exploded" by the experiences at the council's first session.

September, 1963

WORLD-WIDE COMMUNION



SUNDAY



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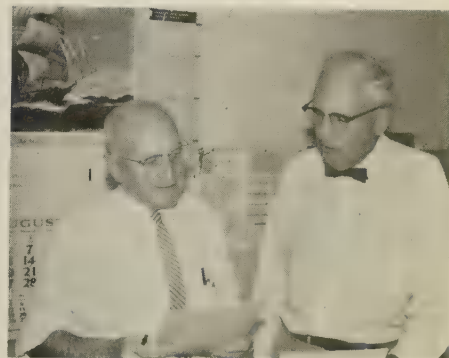


Dr. Nelson noted that "we've been four centuries growing farther apart, so let's take time to make sure we understand one another." He held that dialogue "must have time to work on a truly reciprocal basis" and that "there must be more personal acquaintances deepening into mutual trust and genuine brotherhood, making it possible to state disagreements with clarity and honesty."

Nelson said that if the council, and changes in religious climate that led up to it, signaled the end of the counter-Reformation, "It is highly important for Protestants not only to welcome it but to make reciprocal adjustments in their own attitudes and policies."

He said that "the sticklers for tradition have not been routed" by the council's work, but "the new atmosphere cannot be ignored; move-

ments of scholarship and of charity will not easily be stemmed."



Going over the plans. Albert M. Kreider, architect, and Dr. Guy H. Wayne, Boston district superintendent, shown as they check plans for the renovation of Old West Church in Boston's West End which will shortly be the stronghold of Methodism in Boston.

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# Area News

## Bishop Preaches At Caribou, Me.

Bishop James K. Mathews preached the sermon at the 50th anniversary service at the Caribou, Me., Methodist Church on August 18.

At the anniversary banquet the night before more than 130 attended. Seated at the head table were: the Rev. and Mrs. Richard Erickson, president of the Ministerial Association of Caribou; Dr. B. L. Pratt, head usher and for many years a member of the church; the Rev. George Budd, pastor, and Mrs. Budd; Ralph Scott, president of the board of trustees; Herbert Aldrich, head of the town council, and son of a former minister of the church; Maynard Lombard, lay leader of the church; and the Rev. Lewis H. Bickford, Bangor district superintendent.

Letters were read by the pastor from former ministers and from widows of deceased ministers. These included: the Rev. Charles Kinney, the Rev. Victor Musk, and the Rev. Philip Lush, former pastors, and from Mrs. Marr, widow of the late Rev. H. H. Marr.

Herbert Aldrich extended greetings from his mother who was unable to attend. Letters were also read from former members of the church who are now living elsewhere. The Gray Memorial Methodist Church was built in May of 1913, and was dedicated by Bishop John William Hamilton the same year. At that time the membership was 300. At present the membership is over 600.

## Chaplain Lyon at School

Chaplain (Major) Wilson L. Lyon, Maine Conference member, is currently stationed at the U. S. Army Chaplain School, Fort Hamilton, New York. He is a student in the Career Course, along with twenty-five other chaplains, five of whom are Methodists including a chaplain from the Army of the Republic of Korea. This Career Course, which will be twenty-one weeks' duration, is the first permanent change of station course in the history of the Chaplain School.

While he is attending school, Chaplain Lyon's wife, Monica, and their six children will reside in their new home at Kennebunk, Maine.



*Bishop and Mrs. James K. Mathews hold tea for Boston Area delegates attending Silver Bay Conference on the Christian World Mission at Silver Bay, N. Y., July 10-17.*

Chaplain Lyon occasionally plans to commute to Maine on weekends to be with his family.

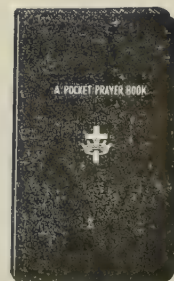
Prior to coming on active duty in 1957, Chaplain Lyon served for five years in the Maine National Guard. His active duty assignments have been with a Nike Missile Battalion at Limestone, Maine; and more recently overseas with the 11th Armored Cavalry where he served as Regimental Chaplain. Before returning to the United States in June, Chaplain Lyon was awarded the VII Corps, U. S. Army Certificate of Achievement by his commanding officer, Colonel Chester E. Kennedy.

Chaplain Lyon has twice previously been a student at the Chaplain School, graduating from the Basic Officer Course in 1956, and from the Com-

pany Officer Course in 1960. While overseas, he was selected to attend the Hospital Seminar in Munich, Germany, which was sponsored by the Chief of Chaplains in co-ordination with the Surgeon General.

Since coming to Chaplain School, Chaplain Lyon along with other Methodist Chaplains met with Dr. McLaughlin of the Commission on Chaplains.

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## New England Visit By Three Bishops

Three Methodist bishops from different parts of the United States will join with Bishop James K. Mathews Oct. 2 and 3 at convocations at Portsmouth, N. H., and Worcester, Mass., to consider the "challenge and the glory of the Christian ministry."

These two convocations are part of more than 60 sessions this Fall to be held across the Nation as the focal point of the "Bishops' Mission on the Ministry."

The program represents the largest personal effort by the Bishops of The Methodist Church since the Crusade for Christ two decades ago.

The visiting bishops to New England will be: Bishop Francis Gerald Ensley of Des Moines, Ia.; Bishop Charles W. Brashares of Chicago, Ill.; and Bishop Kenneth W. Copeland of Lincoln, Neb.

Bishop Mathews will preside over the Maine and New Hampshire annual conference session at First Methodist Church, Portsmouth, N. H., from 9.30 A. M. to 3.30 P. M. and the New England and New England Southern Annual Conference, Oct. 3 in Worcester, at Wesley Church, from 10 A. M. to 4.30 P. M.

Bishop Mathews is the representative of the College of Bishops of the Northeastern Jurisdiction on the Missions Committee. In addition to presiding over two sessions in New England, Bishop Mathews will participate in convocations in Oklahoma City, Okla.; Little Rock, Ark.; Richmond, Va.; and Raleigh, N. C.

The meetings were organized as the result of the "call" adopted by the Council of Bishops in San Francisco last April.

The "call" stressed that the advance of the Faith in these crucial times "is bound up with the vitality of the ministry."

"The hope of Methodism in the days ahead depends on the enlistment of sterling men and women for the service of Christ in the pulpits of His Church. As chief pastors in the Methodist fold, we take upon ourselves a Mission to the Methodist people and summon them to meet with us in their several conferences to consider the challenge and the glory of the Christian ministry."

Bishop Ensley said that the church needs about 1200 new men each year

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to man Methodist pulpits and to make up for retirements and deaths.

"Our seminaries normally graduate fewer than 1,000," he pointed out.

"The Bishops, as the appointive authorities of the church, are aware of the acuteness of the need and are taking this way of alerting the church to the significance of the program.

"Then, too, every vocation tends to lose its bloom, forgetting its imperatives and the reason for its existence. The Bishops would like to contribute to a renewal of the ministerial dedication."

Attending the convocations will be pastors, pastors' wives and lay members of the annual conference.

The general format of each meeting will be the same across the nation, beginning with a service of worship conducted by the resident bishop and a keynote address by one of the visiting bishops on "The Challenge of the Parish Ministry." The remainder of the morning will be spent in consideration of questions from the floor by a panel of the three visiting bishops.

# Relatives, Friends Fete Brockton Centenarian

Friends and relatives, including many who were associated with her down the years at Central Methodist Church, felicitated Mrs. Florence Lambert Gurney, 47 Wyman St., Brockton, Mass., on her 100th birthday, Aug. 2.

Her pastor, the Rev. Richard G. Colby, called during the afternoon

and Bishop James G. Mathews sent a telegram of congratulations.

Since she has been a member of Central Church for 86 years there are few who do not know this venerable lady who reads her Bible, answers her correspondence every day, and even plays her favorite hymns on the piano.

She was born Aug. 2, 1863, in Bridgeport where her father was engaged in making cannon for the Union forces during the Civil War. After the war the family moved to Wellesley where she was almost drowned in the Charles River. The family moved to Brockton in 1874 and three years later at the age of 14 she joined Central Church.

In high school she chose bookkeeping instead of French and scored the high average of 94 per cent. Her husband was secretary of the Security Co operative Bank and after their marriage she worked with him.

At Central Church she taught a Sunday School class. She was secretary and treasurer of the Woman's Society for 25 years. She begged, washed and dyed garments for an Italian family of seven, who eventually filled a pew at Central Church and she was an active member of the

Woman's Christian Temperance Union.

She suffered two falls, once in 1931 and again in 1950. Each fall resulted in a fractured hip. These falls marked the end of her active days. In October, 1962, she was able to attend services marking the 120th anniversary of the church. Since she is the oldest member, Mrs. Gurney was accorded a reception at the close of the service.



*A message from the Bishop. The Rev. Richard G. Colby, pastor of Central Church, Brockton, reads a telegram of congratulations from Bishop James K. Mathews to Mrs. Florence Lambert Gurney on her 100th birthday. She has been a member of Central Church for 86 years.*



*Four generations—Mrs. Florence Lambert Gurney with some of her relatives who called at her home, 47 Wyman Street, Brockton, to congratulate her on her 100th birthday. Left to right: Mrs. William J. Riley, Canton, niece; Mrs. Gurney; Mrs. Samuel J. Arno, Norwood, great niece; and Miss Janet Arno, her great great niece.*



*Scouts Bruce Ahlquist and Jay Maki receive their God and Country Award from their pastor, Rev. Horatio F. Robbins, at a recent service in the Oakdale Methodist Church, West Boylston, Mass., which recognized the work of Troop #16. Also pins were given to Robin Chapman, Robert Antonio, Robert Scales, Thomas Fancy, Lee Hill, James Ash, Fred Folley, Dean Wolfe and Jay Maki for their work in the past two years as acolytes. Col. Nathaniel Nash assisted in the presentations.*

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## BRIEF NOTES

● The Rev. Ira J. Roberts has been appointed pastor of the Arlington Heights Methodist Church by Bishop James K. Mathews. He has served as one of the ministers of Old South Methodist Church in Reading, Mass., where 300 new members were accepted into membership. Previous to this assignment, he served as superintendent of the Worcester district for six years. Other churches which he has served include Maple Street, Lynn; St. James, toneham; and Medford Hillside. He preached his first sermon on August 4.

● The Rev. Willis P. Miller, minister of Atlantic Methodist Church in North Quincy, was guest preacher Aug. 18 to 25 at the Hedding Camp Meeting, Epping, N. H. This is the one hundred first annual session of the Camp Meeting this summer.

● A Jewish service of worship was conducted by Rabbi Joseph Rudavsky of Temple Sholom, River Edge, N. J., at the Ogunquit (Me.) Methodist Church, July 14. For several years the church has been providing the unique service to the Jewish community in the village for the summer. Many Christians and Jews attended. The pastor of the church is the Rev. Thomas R. Merrill.

● Leonard J. Nyberg, Jr., is the new organist and choir director at Mathewson Street Methodist Church, Providence, R. I.

● The Rev. Robert L. Campbell of Porter Methodist Church, East Weymouth, Mass., conducted "Morning Meditation" Aug. 18 featured on radio station WJDA.

● Newest special assistant to President Kennedy is a Washington Methodist layman, E. Barrett Prettyman, Jr. He will serve on the Interagency Committee on Transport Mergers and help co-ordinate government activity in the transportation field. Prettyman, active in Eldbrooke Church in Washington, is a lawyer who aided in negotiations for release of Cuban invasion prisoners and their families last winter, primarily as an expeditor for the transportation of drugs and food supplies secured for the exchange.

## B. U. Professor in Japan

A Boston University theologian, author of the widely-publicized study of ministers' wives, left in September to conduct research among young Buddhists and Christians in Japan.

Dr. William G. T. Douglas of Watertown, Mass., associate professor of the psychology of religion at the University's School of Theology, will investigate the "Concepts of Personal and Social Responsibility of Japanese Buddhist and Christian Young Adults," with co-investigators from Doshisha and Kyoto Universities.

Dr. Douglas will be in Japan until April when he will leave for Hong Kong, Bangkok, Rangoon, Calcutta, Delhi and Karachi for interviews with religious leaders and social scientists in order to acquire "contrast data" on topics investigated in Japan. He will later visit Europe for the same purpose and will return to the United States next June.

Partial support for the research comes from the Faculty Fellowship of the American Association of Theology Schools.

Dr. Douglas' book on the study of ministers' wives will be published

next year. He is also a frequent contributor to journals; such as, *Pastoral Psychology* and the *American Journal of Psychology*.

Dr. Douglas has been a member of the Boston University faculty since 1957. He is a graduate of Stanford University and received his doctorate degree from Harvard University.

## Miss Salois Serves as Summer Student Pastor

Miss Betsy Salois, daughter of Mr. and Mrs. Frederick Salois of Lynn, has been serving as Summer student pastor in the Ashley Falls and Sheffield churches of the Great Barrington charge, delivered her first sermon on Sunday, July 14. She accompanied a group of the senior Methodist Youth Fellowship on a trip to New York City. Under the direction of the pastor, the Rev. Donald T. Keil, they visited the United Nations Building, the NBC television studio and Riverside Church.

During July Miss Salois had charge of union services at the Ashley Falls Church and during August she served at the Sheffield Church. A senior at Boston University School of Theology, Miss Salois is in a class of 300 of whom only 30 are girls. Of the girls in the class, only two, including Miss Salois, are preparing for ordination and a regular pastorate.



The Rev. Donald T. Keil, pastor at Ashley Falls, Mass., and Miss Betsy Salois, daughter of Mr. and Mrs. Frederick Salois of Lynn. She is serving as Summer student pastor in the Ashley Falls and Sheffield churches. She will be ordained next year.

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# Prayer Ruling Leaves Vacuum,

## Dr. Sockman Declares in Nashville

In view of the recent Supreme Court decision on Bible-reading and prayer in the public schools, "no doubt there will be efforts to remove the words 'under God' from our salute to the flag," the Rev. Dr. Ralph W. Sockman, New York City, said in an address in Nashville, Tenn.

"Let us work and pray that these words be kept in, for truly this is a nation under God," he said. "We are under God's protection and also under his judgment."

Dr. Sockman is a visiting professor at Union Theological Seminary in New York and director of the Hall of Fame for Great Americans. He was for 44 years pastor of Christ Church (Methodist), New York City.

He delivered a series of messages at the Methodist-sponsored seventeenth National Institute of Higher Education held in Nashville, July 28-31.

In an interview, Dr. Sockman said that if youth are not to hear the Bible read in schools, "at least there should be a period of silence for pupils to ponder the Power above us."

He declared in the address that the Supreme Court decision creates a "vacuum which the home, the church and the school must fill and fill soon."

"The separation of church and state is a valid and imperative principle," he said. "But it must not be misunderstood to mean the divorce of religion from civic life."

"America cannot be explained," he continued, "without reference to the Judaeo-Christian religion on which our laws and institutions are founded."

In another message, Dr. Sockman said that America is in danger of developing a pagan cult of health-seekers.

He elaborated, "In our rushing from resort to resort, in our over-emphasis on athletics in some schools, in our mad search for physical comforts, we are forgetting the principle of St. Paul, who said, 'I keep my body under.'"

"Our Christian faith liberates us from being too much limited by our bodies," he said. "Christ is the Great Physician because he puts the body in its proper place, subordinate to our minds and spirits."

In still another message, Dr. Sockman said, "America is not rich enough to be the perennial Santa Claus of the world. America is not strong enough to be the perpetual policeman of the world. But let us hope and pray that America be Christian enough to be the continuing partner of the world."

Dr. Sockman was for many years on the "National Radio Pulpit" program.

The institute, with sessions in Nashville's University Center, was attended by more than 250 leaders in Christian higher education, college presidents and others.

Sponsors were the Division of Higher Education of the Methodist Board of Education, Methodist Woman's Division of Christian Service, Methodist University Senate, Scarritt College, and other co-operating institutions and agencies, including Peabody College and Vanderbilt Divinity School, both privately operated institutions in Nashville's University Center.

### Plan to Honor Dr. Ward

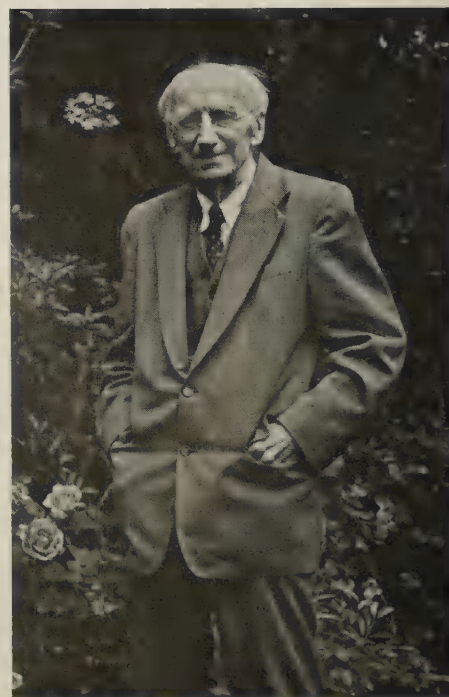
Seventy of the nation's outstanding ministers and rabbis and lay religious leaders, and civil libertarians are sponsoring a tribute to Dr. Harry F. Ward on his 90th birthday anniversary, October 15. The occasion will be celebrated at a public meeting in Carnegie Hall, New York City, that evening, with an international roster of speakers. Dr. Ward himself will deliver a main address.

Dr. Ward, a Methodist minister and teacher of world renown, first came to prominence in the early years of this century, as the exponent of what has become known as the "social Gospel," or the need to bring the ethical concepts of religion to bear in the everyday

affairs of men and nations. Three generations have come under his influence in the churches and seminaries. The high regard in which he is held is expressed in this tribute from one of the sponsors:

"His record of service to the Christian church will not be fully appreciated in his lifetime. He is, and has been, the gadfly, a great man of whom it can be said truthfully, 'He is usually right ahead of time.'"

The sponsors' list brings together many who have known and worked with Dr. Ward over the years, including the 100-year-old Bishop Herbert Welch who, with Dr. Ward, was one of the founders of the Methodist Federation for Social Service in 1907. Besides Bishop Welch, 14 other Protestant bishops are sponsors; the heads or former heads of a number of the country's leading seminaries, together with a representation from their faculties; heads of religious organizations; editors of religious publications; ministers and rabbis; and others who have worked with Dr. Ward.



*Many leading church leaders are planning to honor noted Methodist minister, Dr. Harry F. Ward, at his 90th birthday anniversary in New York City on Oct. 15. The venerable Dr. Ward is known as a leading exponent of the "social Gospel."*



## Ironworkers' Church Observes Centennial

Bishop James K. Mathews dedicated new windows in the sanctuary and an addition to the vestry at the centennial observances of the Pembroke, Me., Ironworkers' Church on August 18.

Mrs. Carrol Fisher of Pembroke, a present-day member traces six generations of her family to the original members of the church who came to Maine 102 years ago from England where they had been foundry workers. The land for the church was donated by the Pembroke Iron Workers and in honor of the industry the church was named the Iron Works' Methodist Church.

Mrs. Fisher said: "I was about five years old and I can still remember seeing my father come home from the smelting factory, telling us that operations there were being shut down."

The first group of iron workers to come to Pembroke lived in a section of the town called The English Village. They were inspired by the Wesley reformation sweeping England during the early part of the 19th century. At the present time there is no resident pastor at the church but pastors from surrounding churches fill the pulpit for Sunday services.

The guest speaker at the centennial banquet was the Rev. George Broadbent of Patten. Mildred Lund was general chairman for the centennial observance; Doris Sadler was chairman of the banquet com-

mittee; floral committee, Gladys and Leonie Little; Eileen Lincoln, publicity; Beth Gardner and Esther Fisher, historians.

## New Minister in Leominster

The Rev. Donald A. Williams, pastor of the First Methodist Church in North Andover since 1957, has been appointed pastor of the Methodist Church in Leominster, effective Sept. 1. The Rev. Mr. Williams preached his last sermon in the North Andover Church, Aug. 25.

In North Andover he served as president of the Greater Lawrence Ministers' Association and was chairman of the youth work committee of the Greater Lawrence Council of Churches. He also served as interim director of the Rolling Ridge Conference Center at North Andover. He is a major in the U. S. Army reserve and this year was appointed brigade chaplain of the 187th infantry brigade with headquarters at the Boston Army Base.

## Set Stowell Deadline Oct. 1

Applications are being received until October 1 for the Stowell Travel Scholarship awarded by the New England Conference Board of Trustees. Any conference pastor in full connection and engaged in pastoral work on a regular charge of the New England Conference for at least three years, is between the ages of 35 and 55, has never before visited Palestine, and is in good health is eligible. The scholarship this year

for travel to the Holy Land and return is \$1,750 with no other side trip allowed at the expense of the fund. One or two scholarships may be awarded.

An application form for a 1964 scholarship may be obtained from the secretary of the Trustees, the Rev. Robert W. Huston, 503 Fellsway East, Malden 48, Massachusetts. The forms must be returned to him by October 1. After selection by the entire Board of Trustees the awards will be announced by December 1, 1963.



WHAT HOLDS IT UP?—This was the first question asked by Christine Capone, 7, from the city streets of Boston, when she saw this giant tree at Morgan Memorial Fresh Air Camp at South Athol during the summer. The city kids are always thrilled by the big new world of sky and fields and the lights in the sky at night. Now in its 57th year, the Morgan Memorial Fresh Air Camp, covering 810 acres, is one of the largest and oldest in the nation caring for 500 of the state's most needy children recommended by 32 social agencies. One unique feature is that each group of 250 youngsters stays a four-week period.



Planning for new Methodist Church in Boston. Some of the members of the Metropolitan Planning Commission who are supervising plans for the restoration of Old West Church in Boston's West End. Left to right: Dr. George I. Rohrbough, president of the Chandler School for Women, Boston; Dr. Harold C. Case, president of Boston University, chairman; Hugh Farrington, Belmont, Boston realtor; and Alden Eberly, Needham Heights, secretary of the Boston YMCA.





*John Wesley's tomb located in the rear of City Road Chapel, London, England. Photo by the Rev. C. Mat-corm Kier.*

## WOMAN'S WORLD

(Concluded from page 9)

themselves as God's creatures but wanting to be God themselves, and the possibility of being made 'New Man' truly human, in Christ."

Not only did the participants hear leaders in the areas of concern but they had an opportunity for questions. The answers were supplied by a panel of resource leaders in addition to the speaker. The discussions that followed were held in smaller groups and gave each member a chance to make her contribution.

Dr. Georgia Harkness daily reviewed the program and lifted out the gems of thought and set them in a familiar setting.

She said, "Our problem is to find the image of God in us. God made both male and female in His Image."

She further stated that women, as they take their places on the boards and commissions of the church, need to be active and a contributing force.

In speaking of our talents and our obligations she said, "We must rekindle the gift of God that is in us."

A taped message from Senator Margaret Chase Smith of Maine was of particular interest for Senator Smith is a member of the Woman's Society of Christian Service.

That the delegates were trying to avoid the trap of pronouncements without involvement was proved when 122 names and addresses were signed to a request for immediate senatorial support of the nuclear test ban treaty of 1963.

Mrs. Clifford A. Bender, official observer at the United Nations, motivated the action and stated that if the Senate failed to ratify the treaty as a first step toward peace, it would be the equivalent of the United States failing to join the League of Nations.

The Seminar forced us to look at ourselves with the clear vision that comes from knowledge. We saw our sins of omission and commission and no longer could we say we did not know.

We agreed with the Rev. Roy H. Nichols, pastor of the Downs Memorial Methodist Church, Oakland, California, when he said, "God's domain includes all people in every existence."

We sat silent in deep thought when Miss Ruth Harris of the Woman's Division, asked, "Is your Church a ghetto of people playing church?"

We bowed our heads in shame when Mrs. Susan Swinoira of the Congo, asked, "Where was the Church when I was in prison?"

Yes, we did see in a very real sense our sins and we knew that we must strive to find God's purpose for us and then to be willing to say, "Lord, I will."

The hours of planning for this Seminar by Miss Thelma Stevens, Executive Secretary of the Department of Christian Social Relations, and her committee; the coming together of the 160 delegates, the listening, the studying, the searching, the finding, all must be brought to every member of the Woman's Society of Christian Service.

In addition to your columnist, Miss Evelyn Mercer, Woman's Division missionary to Malaya, now on leave for study at Boston University, attended.

Be sure your reservations are in for the Boston Area meeting to be held October 14 and 15 at the First Methodist Church, Portsmouth, N. H.

This will be an enriching experience for we will be able to join with

our sisters in the four conferences and hear Bishop James K. Mathews, Resident Bishop, Boston Area and Miss Helen Johnson, Secretary of Promotion, Woman's Division.

Mrs. Charles Van Brocklin, 452½ Richards Ave., Portsmouth, N. H., is the registrar and all reservations must be in, as far in advance as possible.

Your local president has complete information regarding cost, meals, and housing.

## Ground-Breaking at Magnolia

The New England Deaconess Association held the ground-breaking ceremony for a new addition to the Shorecliff Home in Magnolia on July 6.

President Allister R. MacKay presided. Mrs. Lester Peabody, representing the Home Committee, led the collect. The Rev. William H. Duvall, executive secretary of the association, gave the litany of the ground-breaking. Miss Orianna Harding, retired deaconess, rejoiced over the progress which the association is making. Mrs. J. Edgar Folk is a resident and Mrs. Taverner a temporary resident.



*The flag flies all day at the Woman's Christian Temperance Union at 302 Marlboro St., Boston. Mrs. Julia B. Kohler, state W.C.T.U. president, stands beneath the flag which once flew over the capital in Washington and was donated by Senator Leverett Saltonstall.*



## J. EDWIN LACOUNT

(Concluded from page 8)

draw plans for a Summer home and the architect did not satisfy him, I offered to try.

"I simply bought a T square, a drawing board and instruments, and soon had the plans ready for the builder. This was in 1910 and people still go to see this home. I didn't know what I could do until I tried.

"Also my church in Hudson was burned and I drew the plans for a new church on a new location in 1912, and it is still the pride of that town and of surrounding towns.

"In 1941 I was asked to take over a large four-story building on Washington St., Boston, which had been given to Morgan Memorial Goodwill Industries for the industrial training of the handicapped.

"My task was to draw the plans for the reconstruction of the entire interior of the building, supervise this new construction until it was completed, and establish and direct the training schedule for its purpose and, when I resigned in 1954, at the age of 81, because of doctor's orders to slow up, I left six carefully planned industrial training schedules in operation and some badly handicapped trainees had gone out to receive good wages."

He wrote a whole series of letters to the father of a boy who had lost part of his hand in a chemical explosion. The boy has won the highest scholastic honors since the accident and at present has a fellowship at M.I.T. and is working for a doctorate.

To the widow of a heroic patrolman shot down while trying to capture a holdup man he wrote: "There is a great fellowship of suffering—unorganized but very real—composed of those who have experienced the agony of the loss of someone whom they have loved more than their own lives. I know, for I have had a personal experience like that (his own wife's death), and when the Solemn High Mass was being sung at your husband's funeral I bowed my head and prayed that God would 'grant you to be strengthened with might through His Spirit.'

"Be assured that the heavenly Father of us all has something good for a brave man who lost his life on the road of duty. I have lived a long life—I have passed my 90th milestone—and have given my best to helping anybody who suffers as I have traveled the long road. And I have seen so many who, by their confident faith in Christ as their Redeemer and Guide, have found His guiding adequate for their most trying days. I bear witness to this fact. I have found it so personally.

"Let me share with you what was very meaningful to my wonderful Christly wife and to me years before she entered the new life that He promised His followers; for what He has promised He will fulfill.

"Life is eternal;  
and love is immortal,  
and death is only a horizon,  
and a horizon is nothing save the limit of our sight."

## FOOD FOR PEACE

(Concluded from page 2)

at \$8,000,000, were supplied directly to the tribes or in the form of wages-in-kind on work relief projects. . . .

Perhaps the most familiar and spectacular way in which the American farmer and his government provide food for the world's hungry is through the so-called "voluntary agencies," largely related to—or growing out of—the churches and to the United Nations. Major agencies are: the Red Cross, CARE, Church World Service, Catholic Relief Services, Lutheran World Relief, and UN agencies such as UNICEF and UNRWA. Food for their overseas programs, and those of other organizations registered with the State Department's AID is donated through agreements with AID. Since 1954, the donations have totaled \$2,100,000,000. In 1962, the volume reached more than 2,700,000,000 pounds, valued at \$224,500,000. These foods were distributed in 112 countries and territories to sixty-eight million people, including thirty-two million children. The total number of school children throughout the world fed by American farmers is 37,000,000.

"The American people," says the State Department, "have integrated the great abundance created by their ingenuity and resourcefulness into an unprecedented world-wide development program. Food for Peace is not only a tangible expression of practical assistance in the free world's search for security and progress, but a reflection of the American people's long and proud humanitarian tradition."

—W. W. REID

## Keeping Well-Informed?

*This becomes increasingly difficult with all that goes on in the world these days. But to follow the Methodist scene in New England you can do no better than by reading ZIONS HERALD regularly. Does the Herald reach you each month? Subscription rates are \$3, one year; \$5.50, two; \$7.50, three. ZIONS HERALD, 581 Boylston Street, Boston 16, Mass.*

## Methodists in Washington March

New England Methodism was represented at the August 28 March on Washington by Bishop James K. Mathews of the Boston Area; the Revs. Wilbur C. Ziegler, Parkway Community Methodist Church, Milton, Mass.; John Ambler, Quinsigamond Methodist Church, Worcester; Robert W. Huston, Centre Methodist Church, Malden; T. Landon Lindsay, Lexington, Mass.; Richard E. Harding, Wesley Methodist Church, Amherst; Arthur W. Newcomb, Jr., First Methodist Church, Westfield, Mass.; and Warren C. Carberg, editor of ZIONS HERALD and director of Boston Area Methodist Information.

### ON THE FREEDOM BUS

(Concluded from page 7)

to like the idea of using our drivers' credit card for the purchase. Or perhaps doesn't like the huge banners which are taped on all our buses: "BOSTON TO WASHINGTON FOR JOBS AND FREEDOM."

8.15 A. M. Finally we start to get service, but all of us on the bus need refueling, too. People start raiding their box lunches and Carberg and I are no exception. Although a church in Baltimore is scheduled to serve all of us breakfast, our leader announces that we'll have to skip it. "We're running a half hour late," he says. Luckily we all brought plenty of food, so there's no worry. Only problem in fact, is stomach ache from over-indulgence on the smorgasboard that passengers are passing around . . . seedless grapes, tomatoes, mandarin oranges, bananas, raisins, brownies and tuna fish . . . for *breakfast*? Our captain asks. "Anyone here without a lunch? Long pause followed by answer from the back: "We're the best fed demonstrators you ever saw." And from companion Carberg: "I think you'd better ask if there's anyone here without an Alka-Seltzer."

Our bus driver was concerned over other things. Like how he was going to find us after it was all over. Each bus goes to a special zone on a reserved block. We are given cards with the information on it . . . along with that emergency phone number in case we do get lost . . . among the 200,000.

9.00 A. M. . . . A police car arrives for our escort into Washington and we start the last hour's drive. Scores of

other chartered buses in sight now . . . all marked with the name of the march of the sponsoring group. Some are Youth Fellowship. . . UAW. . . . Jewish Congress. . . . NAACP. . . . Boy Scouts . . . we even see a twenty-car train pull past us. It's loaded with waving men and women coming in from New York for the March.

10.00 A. M. . . . We enter the District of Columbia and what an experience! Like entering a liberated nation in time of war.

Along every block there are the curious and the concerned . . . boys and girls with their parents alongside old apartment houses, workers alongside office buildings, most of them wave to us and we wave back. We even get waves from policemen and MPs at the street corners . . . not all, but most.

10.20 A. M. . . . Our bus stops near a hundred others by the Washington Monument.

Carberg remarks that this is the first conquest of Washington since 1812. And he's right.

It was a long ride for nearly everyone. But how much longer it had taken before people were willing to come this far. It was a sleepless ride for nearly everyone also. But how much sleep will have to be lost before enough wake up to the meaning behind the March? That civil rights and equality of opportunity can't wait any longer. That demonstrating for freedom for all citizens in this country has got to become even more than a massive event with box lunches and bus rides. That equal rights for both Negroes and whites has got to become regular, everyday practice—a "now" instead of a "someday."

One hundred years ago the American Negroes were promised full freedom. They have waited a hundred years. They should not . . . they will not . . . wait for us any longer.

### Methodist Scholarships Awarded

Twenty-four Methodist seminary students, two from each of the 12 Methodist theological schools, have been chosen by the Board of Education of The Methodist Church to receive National Methodist Scholarship Seminary Awards. Each will receive a \$500 scholarship and participate in a travel seminar.

The scholarships are to be used by the students during the coming school year for their second year of seminary study.

The students participated in the National Methodist Scholarship Travel Seminar Sept. 2-13 in which they visited the Methodist general boards and agencies in five cities: Evanston, Ill.; Nashville, Tenn.; Washington, D. C.; Philadelphia, and New York City. Financial provision for the travel seminar is made by the boards and agencies visited.

All 24 students are preparing to be pastors of churches. They were chosen for the scholarships because of their leadership ability, promise of usefulness, and other factors.

The seminar will be directed by the Rev. Dr. Gerald O. McCulloh and the Rev. Dr. W. Thomas Smith, both of Nashville. Dr. McCulloh is director of the Department of Ministerial Education of the Methodist Board of Education, and Dr. Smith is an associate director in charge of ministerial recruitment.


Funds for the scholarships are given by members of Methodist churches on an annual Methodist Student Day. Several types of scholarships are awarded in the Board's total scholarship program.

Richard Karl Ernst of Burlingame, Calif., and Norman Brayton Pierce of New Bedford, Mass., both students at Boston University School of Theology, were among the students selected for the award.

### Dr. E. Stanley Jones Mission in N. E.

The revised itinerary for Dr. E. Stanley Jones' New England evangelistic mission is: Sept. 15-20, First Methodist Church, Pittsfield, Mass.; Sept. 22, Wilmington Methodist Church, Wilmington, Mass.; Sept. 23, Wesley Methodist Church, Worcester; Sept. 24, Clark Memorial Methodist Church, Portland, Me., 2 P. M.; Congress Street Methodist Church, 6.30 P. M.; Sept. 25, Pleasant Street Methodist Church, Waterville, Me.; Sept. 26, Bangor, Me.; Sept. 27, Grant Memorial Methodist Church, Presque Isle, Me.; Oct. 27—Nov. 1, Immanuel Methodist Church, Waltham, Mass.; Nov. 3, Grace Methodist Church, Haverhill, Mass.; Nov. 4, Plymouth, N. H., Methodist Church; Nov. 5, North Attleboro, Mass., Methodist Church; Nov. 6, Trinity Methodist Church, New Bedford; and Nov. 8, Rockville, Conn.





R. JAMES HELMS  
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# ZIONS

# HERALD

New England Methodist Monthly



October, 1963

# ANNIVERSARY

**The 140th anniversary of "ZIONS HERALD"**

New England's own Methodist Magazine and the 50th anniversary of the Dedication of the Boston Wesleyan Building will be observed with a dinner at George Sherman Union, Boston University, 777 Commonwealth Avenue, Boston, Monday night, November 25, at 6.30 P. M.

**Speakers:**

**Bishop James K. Mathews**—Boston Area of the Methodist Church

**Bishop John Wesley Lord**—Washington, D. C., Area

**Dr. Emory Stevens Bucke**—Book Editor, Methodist Publishing House, Nashville, Tennessee

**Music by Dr. James R. Houghton** of Boston University

**Presiding: Henry W. Webster**, president of the Boston Wesleyan Association

**A GREAT NIGHT FOR METHODISM!**



# ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 141

No. 10

October, 1963

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Warren C. Carberg, Editor

Members of the Boston Wesleyan Association: Henry W. Webster, president; Arthur T. Gregorian, vice-president; Loring W. Powell, treasurer; Vincent P. Clarke, secretary; Alden Eberly, auditor. Lewis A. Gray, Russell W. MacLaren, Dr. Emerson Sylvester, and Robert T. Sanford, board of directors with the officers. Howard D. Brewer, Lewis M. Hollingsworth, Stephen C. Luce, Jr., Arland A. Dirlam, James Fraggos, Mason Hartman, and Henry C. Young.

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## On the Cover . . .

Three Methodist bishops participated in the March on Washington. Bishop John Wesley Lord of the Washington, D. C. Area; Bishop Charles F. Golden of the Nashville-Birmingham Area; and Bishop James K. Mathews of the Boston Area were in the historic march which will go down in history as a milestone in the struggle for racial equality.

## Inside Back Cover . . .

How the chancel will look at Old West Methodist Church when renovations have been completed. The architect for the complete work is Albert M. Kreider.

## Back Cover . . .

The first service of the new Methodist society in North Reading, Mass., was held Sept. 15 with 70 adults and children presenting themselves for charter membership. Shown on the left is Dr. Ralph T. Mirse, New England Conference Board of Missions executive secretary, organizing pastor. The Rev. William J. Ogle, Lynn District superintendent, is standing on the right.

The "ZIONS HERALD" Bundle Plan is designed for churches and groups that wish to save money while enjoying the best way of keeping up with Methodism in New England.

For \$2.00 per year per subscription "ZIONS HERALD" can be sent in a "bundle" — no minimum — to one address.

This is an excellent way to put the "Herald" in more Methodist homes.

Is your church on the Bundle Plan?

## A Memorable Event

ZIONS HERALD, Methodism's traditional independent voice, will observe its 140th anniversary on Nov. 25, at a dinner to be held at the George Sherman Union of Boston University.

Created to "defend and maintain" Methodism, the magazine has been published continuously since 1823, a record almost unique in the annals of American religious journalism.

Down through the years it has voiced vigorous support to many causes which were at the outset highly unpopular but which were later espoused generally. Foremost among these was abolition of slavery, a movement at first received with mob violence right here in Boston.

Our own Bishop Mathews will be the principal speaker at the anniversary dinner. Our former Bishop John Wesley Lord will give his own message as will Dr. Emory Stevens Bucke, a former editor.

Members of the Area Cabinet, the Boston Wesleyan Association, the Area Commission on Methodist Information, and laymen and clergy from all parts of the area will attend.

Tickets at \$3 each may be obtained by writing to ZIONS HERALD office at 581 Boylston St. Checks or cash should accompany requests for information to avoid confusion.

## A Wise and Brave Venture

In a few months the congregation of First-Copley Church will move into a restored and renovated Old West Church in Boston's West End to launch a much-needed ministry in a section of Boston which is being almost wholly reconstructed.

The move was launched after long and prayerful study by the Metropolitan Planning Commission composed of Boston's outstanding Methodists and led by Dr. Harold C. Case, president of Boston University.

When the work has been completed, Boston will have, for the first time in its history, a really central Methodist Church which should have a profound effect on Methodism all over the area.

The hard core of the new congregation will be the congregation of First-Copley Church which recently merged their forces.

This congregation is small and poor. Whatever is pledged for the next three years by them will be sacrificial in character. These gifts will have the radiance of the subscriptions of those Methodists of old who raised their money with a peculiar generosity under the most unlikely conditions.

It is their hope to raise \$50,000 of the \$250,000 required to complete the work, or an amount somewhere near this sum.

Bishop Mathews has shown great wisdom and inspiration in launching this work and he stands squarely behind it, because he feels the importance to other churches in this area.

The members of First-Copley have been assured that they do not stand alone in this effort. They will receive help from many sources, some of which are not known at the present time.

The effort has been launched—the die has been cast, and there will be no turning back. Those who have put their hand to this plough will receive rich spiritual rewards in creating this new Methodist church center for all New England.

## The March on Washington

Now that the shouting and the tumult has subsided, we can begin to evaluate the March on Washington.

There are many people, even those in the North, who see in such demonstrations, a menace to the integrity of our laws. These people fear that it may set a standard procedure for others who are dissatisfied with things as they are.

Those who actually witnessed the march or who participated in it feel that it was religiously motivated; that instead of a form of pressure, it was a release of good feeling.

This writer saw one Negro in an ecstasy of rejoicing who rolled his eyes heavenward and exclaimed:

"Today is another Pentecost."

Thousands of whites participated in the march and for them, too, it was a day of melting of hearts and of tears of gladness, and a realization that their presence in the procession was an acknowledgment of a great wrong fully and freely confessed without reserve.

It was this feeling which did not reveal itself in the news stories or the pictures that, to this writer, was the real soul and spirit of the march.

For the march was as spiritual as any of the great ones that Gandhi led in India and perhaps more than that.

It was a public witness before—how many persons who saw the march in Washington or on TV?

The marching feet proclaimed—"We are brothers, we are brothers, and no one ever again

(Continued on page 24)





# Methodist Layman Is Noted Rug Dealer

Arthur T. Gregorian

visits Persia yearly

to select choice carpets

*Arthur T. Gregorian, "goodwill ambassador to Persia," one of the outstanding laymen in the New England Conference and successful businessman who started life as a poor immigrant boy.*

A 12-year-old Armenian boy who landed in Providence, R. I., in 1925 with his refugee family after five years of suffering and homelessness, could hardly have envisioned that in the scant span of 38 years the future would heap on him fortune and honors.

The story of Arthur T. Gregorian exemplifies the shining legend of America. Horatio Alger must have had someone like him in mind when he wrote his epic of American boyhood, "From Rags to Riches."

When he started his first business his total capital was \$20, half of which went towards rent and he had no stock. He managed to make a living by washing and repairing rugs, frequently working 24 hours a day.

Today he is one of the largest importers of oriental rugs in the country, with three well-stocked stores in Newton, Copley Square, Boston, and Chatham.

But he is more than a merchant. He is actually a kind of unofficial goodwill ambassador to Persia, which he visits every year, carrying with him accreditation from the State Department.

He lectures frequently in Persia on America and in this country on Persia. He sponsors 25 foreign students from Persia, Korea and Africa. At the Gregorian home in Newton, foreign students are always numerous and he is forever straightening out their difficulties with finances, scholarships or passports.

Every year he goes to Persia to buy rugs, visit relatives, and spread the gospel of goodwill. He likes the weavers. The best weavers are actually under 12. He has established his Little Weavers' Fund to finance medical treatment for these youngsters when they become ill.

But to go back. Mr. Gregorian's ancestors with 50 other Armenian families were given land by the great Persian Shah Abbas in Azervaijan province near the Caspian Sea some three centuries ago. In all these

years they lived side by side with their Muslim neighbors.

Then in World War I came destruction and upheaval. As the Russian and allied armies collapsed, the Turks advanced. Thousands of refugees began their Long Trek to India which was to last five years. Finally, they found sanctuary in Bombay.

Then they were able to obtain passage on an Italian freighter bound for Genoa in Italy. They were



*Arthur T. Gregorian, Boston and Newton businessman and unofficial "goodwill ambassador," with a Muslim holy man during one of his trips to Persia.*



*Some of the little weavers of Persia whose nimble fingers produce most of the oriental rugs sold in Boston. Some of the finest of these craftsmen are under ten years old.*

on their first lap of the long journey to the golden land of promise—America. They had to provide their own food which was cooked over a one-burner kerosene stove.

From Italy they went to France by way of Switzerland. As their train approached Marseilles, it stopped and started to move backwards. As it neared a tunnel, the train slowed, and the whole Gregorian family, bag and baggage, leaped to safety, and escaped injury by a miracle.

They made their way on foot into the city and found shelter in a cheap boarding house, where they lived for several weeks. In Marseilles they booked passage on another Italian freighter bound for Providence, R. I. When they finally landed, after a long voyage, young Gregorian was disappointed with his first glimpse of America.

"I thought it would be bright and shiny," he said. "But everything looked very dark and dirty."

The family went to New Britain, Conn., to join relatives and begin the hard business of earning a living in a new country. Being a bright and clever lad, young Gregorian mastered the new language, went through elementary schools and finally received a scholarship to the Mount Herman School in Northfield where he finally graduated. His bride-to-be Phebe Ballou, was attending Northfield School for Girls at the time, in the same town.

Young Gregorian had planned to be an engineer and attend M.I.T. But in 1932, the country was in the depths of the depression and money was tight. He secured a job with an oriental rug dealer on Boylston Street in Boston for \$10 a week after he had assured his employer that he was an expert on oriental rugs.

At night he attended the College of Business Administration of Boston University then located in the old building at the corner of Clarendon and Boylston Streets.

In 1934 he went into the rug business himself with his \$20 capital and minus any stock.

When he recalls those first rugged days he always says: "It was a good thing I had a rugged constitution." It was some time before he could get a stock of rugs together. Mostly he just bought them from other dealers when he had orders and he made most of his money washing and repairing rugs.

In 1936 he married Phebe Ballou. A member of a distinguished New England family known for its writers, clergymen and teachers, she had been an English major at Wellesley. Her mother had graduated from the same school. Each of the three children bears the name of Ballou for a middle name.

Mrs. John Christian, the oldest daughter, is a Greek classicist scholar at Harvard where she is studying under a Woodrow Wilson scholarship. Her husband is on the faculty of M.I.T.

John Gregorian attended Tampa University. He is manager of his father's Boylston Street store. The youngest daughter, Joyce, a graduate of Beaver Country Day School, will study Persian archaeology at Edinburgh University.

Gregorian is an outstanding Methodist. He is chairman of the Board of Trustees of Christ Church, Wellesley, a new church which he was largely instrumental in building. He is also a member of the board of trustees of the Newtonville Methodist Church.

When Christ Church was planned it was Gregorian who selected the site, borrowed the money to launch building operations and saw it successfully through the trying days before the new edifice was completed. The church which has a membership of 200 cost about \$350,000 to build. Ultimately, he believes, the present building will be a chapel for a larger edifice to accommodate a potentially much larger congregation.

He is an ardent salt water fisherman and a gardener. At his summer home in Chatham, if we chanced to visit, we would see his prize vegetables and flowers and blue-fish and striped bass on the table.



# “Blessedness Through Suffering”

by Albert V. Danielsen  
President, The Danielsen Fund



*Dr. Albert V. Danielsen*

Many people say that they believe in Jesus. There is a great difference, however, in believing in Jesus and believing Jesus. When we are sick or discouraged (and who of us isn't sometimes sick or discouraged?), let us remember his wonderful promises to those who trust him—such as:

Seek and you shall find.

Knock and it shall be opened.

Ask and you will receive.

Do you believe this?—Yes, those with faith in him will receive abundantly, pressed down and running over. However, we must remember that while God always answers prayer, at times his answer is “No,” or “Wait” or “Not now.” The Bible tells us repeatedly: “Do not despise the chastening of the Lord, nor lose courage when you are punished by him: For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth.” (Hebrews 12: 5-6)

When St. Paul prayed to be delivered from his infirmity, as related in his second letter to the Corinthians, he was not physically healed so far as we know. Instead, better, I believe, than if he had received only physical healing, God's answer was that “His grace was sufficient,” which I understand to mean that whatever demands life might lay on St. Paul because of his afflictions, God could, and did make him adequate to them, so that the point of his weakness became the place of God's power. The story of handicapped lives everywhere is a continuous illustration of this paradox.

What does this signify? It signifies that in every situation we have to face, God will be with us, and nothing, not frustration or failure, not even disease or despair will be allowed to defeat us ultimately. And it assures us that we need not succumb to discouragement and impatience in the interval while waiting for an affirmative answer to our prayers, because, since God never withdraws himself from our suffering, we do not have to bear the struggle alone. And it tells us also that those who look to God in their incapacity find the experience of blessedness, by his healing light and his

redeeming grace shining through the openings provided him by their shortcomings and inadequacies.

If I were to tell you the way to blessedness—not just a merry life with material success (as much as this is desired by so many)—I would tell you to make a rule to praise and to thank God whatever befalls you—not only when things go well (that is easy) but also when things go wrong, and suffering is your lot.

Do you remember the story, as told in the Acts of the Apostles, of Paul and Silas who, at the dark hour of midnight, while in prison, after having been unjustly beaten and put in irons, were singing and praising God? That is an example of effective Christianity by two men who demonstrated to the world that when doing good they had within themselves the power of God by which they were able to master the sufferings of life.

Bodily suffering is not usually an occasion for rejoicing, but St. Paul tells us to rejoice in our suffering knowing the priceless benefits that accrue when suffering is rightly endured. “We rejoice in our sufferings,” he tells us, “knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us.” (Romans 5: 3-5)

Does what St. Paul has to say about suffering speak to you? It could be that his words seem illogical and contrary to what you think and feel. Or his ideas might even be like strangers to you. If so, then, be quick to open up to these strangers—“for to admit a stranger is to invite the unexpected.”

In the world of spiritual ideas St. Paul has important things to say about life and suffering and, where the choice is between defeat or blessedness, what he says may be crucial. Therefore, do not close your mind, thinking you have all the answers to the riddle of life and suffering catalogued in rigid dogma. Instead, listen to what he tells you—even though the truth he speaks produces an unsettling feeling of awe or a disturbing delight.

For, strange as it might seem, the emotional atmosphere which characterizes the new life, includes exultation even while suffering. But this joy is possible only in a world which we have reason to believe is essentially friendly to man, for peace with God involves, among other things, an acceptance of our place in an order which is providentially governed by him. Then suffering, instead of destroying us, when bravely endured, strengthens us, and has as its fruit a vigorous endurance. This endurance in turn creates the kind of character which stands suffering without faltering, and of this hardened character is born a heroic hope, which hope because of God's love does not fail us.

The problem of human suffering has been with man since the beginning of creation. The reason for it, however, is something that has no easy explanation or solution. Before man speculated about the universe and what the force might be behind it, even before he considered his own being and pondered his destiny, man was confronted with the practical problem of suffering. For, though not all men are philosophers, all are confronted with pain and sorrow at some time in their lives.

Dr. William Douglas, Professor of Philosophy of Religion at the School of Theology of Boston University, is a friend of mine with whom I have discussed suffering many times. Our thoughts on the subject are in agreement in many ways and some of the things I will say about suffering are inspired by his words..

"Just why do people suffer?" is the question which has been asked since the dawn of human consciousness. And, of course, there is the question which follows, which is yet more troublesome: "Why do good people suffer?" For, if hard times come to a man, a man who has led a shameful life, you feel in a way that he had it "coming to him"—that his suffering is the fruit of the evil seed which he has sown. But, when a good man is confronted with tragedy, pain, or anguish, one can't help asking, "Why?" "Why did this happen to him?" Or, and this question is even more usual, "Why did this happen to me?—What did I do to deserve this fate?"

Of course, the problem of suffering is easier to explain if you think of a world which operates on the basis of chance, where suffering or good fortune is completely the result of bad or good luck. But, if one believes in an orderly universe, with a good God in charge of it, then the problem is a real one. There is no easy solution, unless one denies the reality of human suffering, or alternatively—as did Job's friends, as recorded in the Old Testament—decide that those who suffer do so because of the evil they have done. Neither of these approaches, however, meets the problem head on.

For, suffering is real and it is powerful. Furthermore, we know that good people often do suffer, whereas bad people often prosper. These facts are hard to reconcile with the idea of a good God, and, therefore, many people take the easy way out and arbitrarily conclude that, God is either not almighty or not good—He either does not have the power to remove human suffering, or lacks the goodness to want to do so.

To me this kind of a statement is too glib to be convincing. Also, this attitude toward suffering, I feel, fails to take into account that we live in a world of duality (light and darkness, beauty and ugliness, truth

and error, good and evil, etc.). This duality makes it necessary that we do not overemphasize suffering, for there are joys in the world as well—so that if we would do away with suffering we must also be willing to give up joy. This life is a transitory one, and both suffering and joy are part of our spiritual growth.

I believe that the world and all that is in it is the result of evolution—an endless process of creation, an everlasting becoming. Our relation to the power that surrounds us makes it either seem friendly or hostile. What is evil to one in the struggle of life has often been found to be good for another. Good and bad are largely human concepts, and represent the verdict as circumstances promote or hinder our well-being.

Then, too, it can be noted that many times suffering prods us to act. Perhaps we are basically creatures of ease and comfort, and like children are inclined to wander and drift until distress and affliction come our way. Perchance at such times pain and misfortune serve a good purpose in the role of "forewarners" and "demanders" by arousing action, where without them might be only apathy and complacency.

Also, since the whole world, and in fact all of creation, displays such order and beauty, and such immutable laws regulate them, I cannot believe that suffering hasn't a place and a purpose in this creation, even though we do not now understand—and perhaps will never understand why until we stand in the presence of the perfect knowledge of God.

As a poet has said:

"Not until each loom is silent,  
And the shuttles cease to fly,  
Will God unroll the pattern,  
And explain the reason why."

Few of us ever wait to experience the resurrection; we only see the cross—our own cross. But if we would only wait until the third day (figuratively speaking) for the resurrection and the victory,

Then, perhaps we would see  
That the dark threads are needful  
In the Weaver's skillful hands,  
As the threads of gold and silver  
For the pattern which he has planned.

But, before we proceed any further in the discussion of the problem of suffering, let us be clear about two things. First of all, the mere statement of the problem has certain mistakes in it. When we ask, "If God is good, then why do good people suffer?" we are assigning the responsibility for the suffering entirely to God. This is neither true to the facts nor to our Christian faith.

For while we believe that the universe is essentially friendly and providentially governed by God, so far as we can see, he does not arbitrarily determine how everything shall happen down to the last detail. In an evolutionary expanding universe there is a certain freedom in the way nature operates, giving rise to such phenomena as hurricanes, typhoons, floods, earthquakes, and volcanic eruptions.

These natural disasters, which cause vast human suffering, are not (so to speak) due to the will of God, but rather to the flexibility which he gives to the natural order. It is scientifically and morally wrong to call them, as do insurance companies, "Acts of God." Likewise,



the freedom which God gives man plays a real part in determining human suffering, as when anyone endangers life and property by driving an automobile recklessly and contrary to traffic regulations, and ends up by killing himself and often others as well. Also, some types of illness—perhaps even cancer—seem due to the same random order and flexibility of the universe (the parallel in the natural order to human freedom) which give rise to hurricanes and other natural disasters.

The problem of God's responsibility for human suffering is, therefore, narrowed somewhat when we see that much of it is caused by flexibility within the natural order, and much of it by man's freedom. And, let me add, much is also due to human pride and general sinfulness—the root cause, in the final analysis, of war. Saying this does not, of course, solve the problem. It merely limits it.

There is a second thing also about which we must be clear when we discuss the problem of God's responsibility for human suffering. That is, "Why do we think it is wrong for good people to suffer?" We seem to feel that there is a certain unfairness in good people having to suffer. We seem to think that they have earned something better. This word "earned" is a key one. For apparently, many Christians have not risen above the position of primitive religions; that if you do good for the gods, they in turn will do good for you. But again this is not true to life as we know it, nor is it true to the teachings of the New Testament. We must realize that if being good means being freed from suffering, then Jesus Christ must have been the most evil of men, for he experienced the most terrible of suffering.

Cause and consequence work in unbroken succession. There are no exceptions, for otherwise we would have confusion and chaos. A good man, a righteous man, runs in front of a moving train and is instantly killed. A baby innocently drinks poison and dies—even though it is only a little guiltless baby. For God to have made exceptions the result would be an undependable, haphazard world. Who would forego an orderly, law abiding universe even at the cost of suffering?

As we have seen then, human suffering is often due to accidents of nature, to man's freedom of will, to sinfulness and to pride. Like the rain, suffering comes to the just and the unjust. In this respect there is no merit system—only grace.

But what about sickness and disease? Here, our problem to account for bodily pain and mental anguish becomes more difficult, for if we are going to blame God for all suffering, then sickness and disease are harder to explain than the other things which I have described. Anyone who has worked in a mental institution cannot help wondering how God can permit so much agony. And anyone who has visited the children's ward of a large hospital has been wrenched by the question as to why these little ones are allowed to suffer.

Admittedly, sacrificial suffering endured with patient discipline serves a good purpose in that character often can be formed and deepened through it. This probably was true even of Jesus. He perhaps did not fully commit his will to God, until in the agony of Gethsemane, he faced the shadow of the cross.

But, granting all of this, we are still faced with the fact that a considerable amount of human suffering seems senseless, seems unnecessary. Our hearts cry out, "Why, O Lord, must this be?" And the answer is not forthcoming. I do not have the answer. I do not believe anybody has.

The sovereignty of God as the author and giver of love and goodness seems dimmed by the problem of evil and suffering. At present, "we see through a glass, darkly." The mystery is great but, if our faith flickers like a lamp, it is better to follow a flickering flame than to walk in complete darkness. I am often as troubled and bewildered and stunned by the apparent injustice and cruelty of life as you are. But I am certain that God is good for, if not, then, man at his best is better than God, and if God is not good, then Jesus, the greatest authority on the nature of God the world has ever known, was mistaken and he died deluded.

How can we prove, when confronted by sorrow and suffering, that God is good? Admittedly, we cannot prove it in any mathematical or scientific sense. We must have the courage to trust in God's goodness, and to see it gradually verified in our own life. We cannot escape the mystery of existence—and faith is something more than calculated good business. So, we need not search further for answers to the problem of human suffering. Let us rather, as we must, continue to trust in God's love, and say with St. Paul:

"If God is on our side, who is against us? . . . What can separate us from the love of Christ? Can affliction or hardship? Can persecution, hunger, nakedness, peril, or the sword? No. I am convinced that there is nothing in all creation that can separate us from the love of God in Christ Jesus our Lord."

Let us be thankful that God is never remote from man's suffering. Isaiah tells us: "In all their afflictions he was afflicted." (Isaiah 63:9) These words assuring us that God shares our suffering are embedded in the hearts of Christians as a crowning expression of his compassion. The thought that there is no suffering in the world but ultimately comes to be shared by him, is surely one of the most lofty and inspiring in the whole Bible. To know that this loving God who is almighty and providential in miracles and interventions is suffering with us enables us to go onward with certainty of final blessedness in our struggle with suffering—patient, hopeful and unafraid.

The full appropriation of the glory of God, I believe, goes hand in hand with the acceptance of suffering. Every gift that we enjoy is cradled in a discipline that hurts. No love would be possible without pain. There is a core of suffering in every joy, every kindness, every grace of life. The clearer vision, the stouter courage, all come at the price of painful discipline. We should never have even glimpsed the truth, much less set out in search of it, did we not suffer because of not knowing the truth. All knowledge begins with a "felt difficulty," a "frustration."

"As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and what seems hard dealing, there God has

(Concluded on page 22)

# evangelism

## in a new era

by the Rev. Donald J. Clark

The article by the Rev. Ronald G. Whitney concerning "Evangelism in New England" (ZIONS HERALD, June, 1963) deserves to be read and studied by every Methodist pastor in New England. It is an article with which I find myself in very extensive agreement, and I extend to him my appreciation for being the author of some good solid thinking concerning evangelism. I agree whole-heartedly with Mr. Whitney that we in New England have lost a sense of purpose and direction in the problem of Christian mission, and are finding little or no help from any church board or agency. The thinking represented in the publications and programs of the General Board of Evangelism are stereotyped and appeal to a kind of culture which is becoming increasingly alien to New England. Certainly this point must be made with considerable force.

Since Mr. Whitney wrote for the purpose of stimulating dialogue on this subject, and since his article has become a source of much conversation in New England Methodist circles, I would like, therefore, to pursue several points with him— not so much in disagreement, but in an effort to enlarge and strengthen his basic critique. The first point has to do with the importance which he places on renewing the thinking concerning evangelism within the General Board of Evangelism. Mr. Whitney leaves the impression that, unless the General Board shows the way for the Methodists of New England, we will continue to stumble around unable to renew ourselves. The "New England problem," however, is one which only people from New England can tackle and solve; it should not, therefore, be laid at the feet of "experts" in Nashville, Tennessee.

Within the Boston Area of The Methodist Church there exists a sizeable reservoir of personnel and resources that would be available to undertake the study and research which Mr. Whitney suggests. Not the least of these resources are the penetrating thought and leadership of Bishop James K. Mathews, the scholarship and dedication of the faculty of Boston University School of Theology, and the abilities of the many New England Methodist pastors of high caliber who, having received the best in theological education and being deeply aware of the world around them, are able to interpret prophetically the posture of the Church in this modern world. This list must also include the outstanding lay

leadership which, though often neglected, could readily be called upon as a source of leadership, thought and action in Methodist evangelism in New England. That this renewal of evangelism not only can but should begin in New England is indicated by several factors. Among these, most certainly, are the ways outlined by Mr. Whitney in which New England is "different" from the rest of the United States. But even more important is the fact that the New England region may well be a prototype of the American future. Here, in this oldest section of the American nation, we have developed patterns of life which may tomorrow be the shape of American life in other geographical regions.

The metropolitan areas around Boston and Providence, for example, merging into one another without a boundary, are among the most densely populated and heavily industrialized areas in the United States and have been for many years. "In the Boston Area," says the Boston Area Study, "due to the short distances and the vast urban influence, even the smallest village feels the impact and influence of the urban centers." (p. 78) Here the problem of the urban dweller must be faced, and faced immediately, not at some point in the future. This is not new to New Englanders, as it is new to people in many other parts of the country, especially in the South.

This urban-industrial complex has caused New England to become one of the most secularized areas of the United States. The people of the city, especially the large masses on the lower rungs of the economic ladder, tend very definitely to drift away from the church, any church, and the typical "religious" appeals fall on deaf, secular ears. Any Methodist pastor in any town of any size in New England knows exactly what this means, for he has found that the only new people who *naturally* come to his church are those middle-class persons who have moved to New England from other sections of the country. The message of respectable, middle-class Methodism has not in recent years carried any power or relevance for the typical urbanized-industrialized worker. This is graphically illustrated by the finding of the Boston Area Study that over 40 per cent of the population of New England is "unchurched." (p. 49-50) This sobering fact, painfully learned by New England Methodism, must of necessity be painfully learned in future decades by all of American Methodism as the rural and semi-rural centers of Methodist strength in the South and Midwest are swallowed up by the on-rushing tide of urbanization and secularization.

Another factor which points to New England as a prototype of the American future is its high degree of religious pluralism. Here for years the Roman Catholic Church has been the largest, single Christian denomination, not just in the cities, as is true in many parts of the country, but in an entire region. The three southern New England states all have large Jewish populations, and in all six of the states, the Protestant segment is divided evenly among five or six major denominations. As for Methodism, it is third in size in New Hampshire, fourth in Maine, fifth in Connecticut and Massachusetts, and sixth in Rhode Island, according to figures released by the Boston Area Study. (p. 49-50)



Furthermore, Methodist pastors in these industrialized areas of New England have discovered that the greatest evangelical potentiality lies at the bottom of the social-economic ladder. All of the Protestant churches and the Roman Catholic Church are competing for the great middle class, because this has become the level of society where Christian churches feel most at home, and where the best financial support is found. It is, however, in the lower social-economic classes that the Church faces the greatest challenge. Successful experimentation at this level of society has been carried out by Methodists in only a few places in the United States and one of these, of course, is located in Boston, the South End Methodist Parish.

What we in New England are discovering about the mission of the Church in this kind of industrialized-secularized society will be the lesson for the future for the whole Methodist Church across the United States. This is already being borne out by the testimony of Methodist pastors from New England who attend from national conferences. They return amazed at the fact that, even though their churches may be much smaller than churches in Atlanta or Fort Worth, these small New England churches have faced and mastered problems which the larger churches in the more Protestant areas in the country have not yet imagined exist and are of necessity going to be forced to face in future decades. These men have discovered that, while we in New England cannot glory in size and institutional attainment, we can begin to point to a witness of depth and relevance the kind of witness on which rests the future of the Church.

Having said all this about the nature of New England and the mission of Methodism, a few comments must be made concerning the direction which that mission should take. It appears to this writer that the greatest need—the greatest evangelistic need—is not to convert the world to the Church, *but to convert the Church to the world*. The challenge facing this generation of Christians is to learn what it means to *be the Church* in a world which no longer recognizes its need for the Church. The injunction of Dietrich Bonhoeffer that the Christian faith must stop being religious has to be taken with great seriousness in this day and age. We can no longer presume that people feel an innate need for the Church and will seek out the Church because it gives answers to pressing spiritual problems. "There is," writes Bonhoeffer, "no longer any need for God as a working hypothesis, whether in morals, politics or science. Nor is there any need for such a God in religion or philosophy." Man, continues Bonhoeffer, has come of age and "God is teaching us that we must live as men who can get along very well without Him." (*Prisoner for God*, pp. 163-164) Mr. Whitney was on the right track when, in the third paragraph of his article, he suggested that while the Nashville techniques for evangelism may be effective for increasing church attendance, adding names to the role, getting people to participate in "religious activities," they may not be at all effective in a qualitative sense. The real task of evangelism is to create in those persons, in whom the transforming power of God is at work through Christ, a deep and intimate identification *with the world as it is*, and then to send these persons into the world

as the vanguard of the coming transformation of this world into God's world and as agents through whom the transformation may take place. The concern of the Christian must be the world for which Christ died; the Church exists only to serve and to suffer for the world. The statement is attributed to the late Bishop Oxnham that it may be necessary for the Church to die so that Christ may live. This should be a continual word of caution and direction to those who seek to participate in the task of evangelism.

Five steps suggest themselves as points where we must, in New England, renew the mission of the church to the world. First, we should give up the idea that evangelism is always verbal. There are numberless people for whom Christ died in love who will never be reached by mere verbal assertions of this love; they will respond only to the witness of practiced love. Often our stereotyped phrases, using the stereotyped words of the last century, create barriers rather than opening doors for those who would seek to witness to their Lord. The Word of God manifested to us in the Incarnation takes form in us, not just in the syllables we utter, but in the quality of the lives we live. This deeper understanding of Christian witness is greatly needed. The May, 1963, issue of the World Council of Churches publication entitled *Laity* has this statement: "This succession of discipleship draws all the baptized immediately into the succession of mission: 'Go ye therefore disciples of all Nations' (Matthew 28: 19), a mission which happens not only and not primarily through organized evangelism campaigns, but through the quality of a Christian life in the everyday world which evokes astonished or irritated questions (1st Peter 3: 15)." Second, we should begin and seriously pursue all methods of training the people of the churches for the Mission of the Church. This is especially true in the area of Christian Social Concerns for, if the Christian is to be the Church in the world, he must have a deep and intimate knowledge of the world and a strong sense of the way in which Christ seeks to transform the world. Especially he should know the political processes by which the world governs itself and determines the conditions of the life of its people. All the concerns of our society are the concerns of the Christian, and only the informed and aware Christian can make a Christian witness in these concerns. Third, we must seriously undertake the Bishop's challenge to recover a sense of corporate worship. This does not mean simply going back to old forms and old liturgies that have served in past centuries; it means rather to create new forms and new liturgies which sum up the life of this age and this people and present it to God in reverent worship. It also means that Methodists should become much more keenly aware of the Sacrament of Holy Communion and the totality of its meaning. For Christian worship, and especially its uniquely materialistic central Sacrament (see J. A. T. Robinson, *On Being the Church in the World*, pp. 58-71) can itself be a very powerful point of evangelistic contact with many people and can train those who are already members of our churches in the endless task of being Christian disciples in their everyday lives. Fourth, we must learn to leave the Church to God and to cease worrying so much about the continuance

(Concluded on page 24)



# A Woman's World

## News of W.S.C.S. Groups in the Area

by Mrs. Melvin E. Lawrence  
**New England Conference  
News**

The first day of school, September 4, 1963, had an added dimension for many officers and secretaries of lines of work of the Woman's Society of Christian Service, for they attended their own class session at the Westfield Methodist Church. A second session was held the following day in the Wilmington Methodist Church.

Mrs. W. B. Landrum, field worker for the section of education and cultivation of the Woman's Division, conducted the two sessions.

It is not often that women have the opportunity to stand in places of prominence in our denomination, so to role-play the parts of Bishops of the Church was a new experience. This was Mrs. Landrum's human blackboard, and one by one she selected students to portray the officers of the board of missions, starting with the president and carrying through the various divisions, departments, and sections, to the individual member of the society and guild.

Using the key words, COME—ABIDE—LEARN—GO, she held her audience in rapt attention as she spoke with clarity and conviction.

She reminded us that ours is a volunteer work, wholly dependent on willingness to enlist, to be counted, and to be active. For this reason we never use the word must, for it creates a won't.

She continued, "We are usually down on what we are not up on," and she cautioned, "Whatever area of work you are promoting you must have the facts, and you must keep the facts before the people until the people change the facts."

She told of the Korean Methodists with an average yearly salary of \$100.00 having a per capita church giving of \$14.00 per year. Church bells ringing out to call all to a Day Break Prayer Service at 4.00 A. M.

each morning, and Mrs. Landrum said, "If you are wise enough and brave enough you will go."

The importance of the work was brought home to us as she lifted up the needs of the world, and as we listened we knew that as officers, our training and development was an integral part of the whole. This would be the only way we could fulfill our function and keep faith with the members.

In this twenty-third year of our organization we see changes in our literature with a new format for *The Methodist Woman* and the program and worship book. New studies of our purpose are being made to determine if it is expansive enough for this day. Cultivation of conferences by field workers is being accelerated. These are indications that the officers of the division realize that continued vital growth needs constant attention, and that in many cases a new approach or a re-alignment is necessary.

Mrs. Harold H. Cramer, secretary of promotion for the conference society, was chairman of the two-day program.

At the recent Methodist Conference on Human Relations held in Chicago, Miss Thelma Stevens, Executive Secretary of the Dept. of Christian Social Relations of the Woman's Division, was cited for "untiring efforts to obtain equal rights and privileges for all persons" and for helping "to create an atmosphere in which the members of all churches are becoming increasingly aware of their corporate sin, in matters related to race, and the divine imperative that all persons receive equal rights and privileges under law." Miss Stevens, a native of Mississippi, was presented with an engraved medallion and an inscribed scroll.

The Boston District Society will welcome Mrs. Harold R. Brennan, Spiritual Life Secretary of the North-

eastern Jurisdiction, as their speaker at their fall meeting, October 24 at 3.30 at St. Mark's Methodist Church, Brookline.

Mrs. Arthur W. Ferguson, president of the Boston District Society, in a recent letter to each local president, reminded them that to be a president is a privilege and a responsibility. She asked them to pray and to work that the Woman's Society would become more truly dedicated to Christian service.

The Rev. Gilbert H. Caldwell is the new executive secretary of the Hattie B. Cooper Community Center in Roxbury. He is a graduate of North Carolina A & T College; Boston University School of Theology; and has done further study at Harvard Divinity School.

Mr. Caldwell is married and has two sons, Dale Gilbert, 3 years old and Paul Douglas, 3 months. The family is now living at 32 Williams Street, where Mrs. Charles C. McPherson, chairman of the house and grounds committee of the Center, has been supervising, along with Mrs. Joseph Stevenson, chairman of the Cooper Center Board, an extensive renovation program.

Members and friends of the conference society are invited to attend the open house, Sunday, October 20, 3.30 to 5.00 P. M. This will afford them an opportunity to give the Rev. Mr. Caldwell and his family a warm reception.



*The Rev. Gilbert H. Caldwell, Jr., now associated with the Cooper Community Center in Roxbury, one of the special concerns of the New England Conference Woman's Society.*



# Area News

## Gloucester Church Anniversary

The Riverdale Methodist Church in Gloucester, Mass., will observe its 125th anniversary on Sunday, Nov. 17. The anniversary program will begin on Nov. 10 with a dedication service and conclude on the 17th when Bishop James K. Mathews will bring the anniversary message.

In 1952 the church was gutted by fire, but the devotion and hard work of loyal members enabled Bishop John Wesley Lord to dedicate a rebuilt church on July 11, 1954. The former Curtis home at 264 Washington Street, Gloucester, was purchased in 1959 as the new parsonage home.

During the anniversary program the Rev. Forrest G. Clark, pastor, will dedicate the anniversary and memorial gifts to the church and receive 30 new young people into church membership. A special anniversary hymn composed by Mr. Clark will be sung by the congregation.

## Financial Campaign Launched at First-Copley

First-Copley Methodist Church of Boston launched a financial campaign for \$250,000 at a dinner on the night of Sept. 17, attended by 81 faithful members.

Speakers urged members to give sacrificially during the next three years in order that the church membership may realize their own goal of \$50,000.

The money will be spent on the renovating and restoring of Old West Church on Cambridge Street in Boston's West End, a section which is being almost entirely rebuilt.

Earl H. Thomson, general chairman, presided. Speakers included the Rev. G. Vaughn Shedd, former general secretary of the Lord's Day League, and a retired Methodist minister, and Mrs. Shedd, hostess chairman. Mrs. Lillian Smith, lay leader, also spoke.

An address was given by the Rev. John R. Lilly, the pastor. First-Copley Church members will move to the restored church as soon as the renovations have been completed.



*Members of the Boston Area Interboard Commission hold day-long meeting in the Methodist Conference Center at Rolling Ridge, North Andover, to discuss current projects and problems. Bishop James K. Mathews presided.*

## Worcester District Hymn Sing

"Everywhere Praise" is to be the theme of Worcester District's eighth all-District Hymn Sing, it has been announced by the Rev. Lawrence O'Brien of Whitinsville. Mr. O'Brien is the District Music Secretary and serves in the capacity of organizer and director of these District Hymn Sings which have become a high-point in the District's year of activities.

A Hymn Sing Choir, consisting of adult choir members and youth from the District churches, is in process of organization. Youth and adults from

the greater Worcester area and beyond are invited to attend.

Last year there were 1,022 persons in attendance; the choir numbered 250. It is expected that this Hymn Sing to be held November 17 at 7.30 in Wesley Church, Worcester, will be of even greater magnitude.

Mr. LeRoy Hanson, music director of Wesley Church, will serve as organist. The Hardy Sisters, an a cappella quartette, will provide special music.

The hymns to be sung will be representative of church music from all over the world.



*Missionaries return. Alice and Ernie Landin, missionaries (left) to Old Umatali, Southern Rhodesia, Africa, have returned after five years of missionary service. Others in the picture are the Rev. and Mrs. Roger A. Barnett. They were accorded a welcome home reception at the First Church in Lynn, Sept. 15.*

## BRIEF NOTES

• The Rev. Harvey R. Fleming, who has been supplying the Methodist Church in Cheshire, Mass., became the new pastor of the South Athol Methodist Church on September 15. Mr. Fleming, who served as an interim pastor at South Athol a few years ago, is returning to the church as its part-time supply minister.

• Dr. Otto Scott Steele, retired minister of the New Hampshire Conference, has been selected as interim minister of the Federated Church, Seabrook, New Hampshire. The membership of the Seabrook church is composed of Baptists, Congregationalists, and Methodists. Dr. and Mrs. Steele reside at 16 Bridge Road, Salisbury, Mass.

• Morgan Memorial Goodwill Industries dedicated its newly-acquired six-story headquarters building at 95 Berkeley Street, Boston, with appropriate ceremonies on Oct. 9. State and city officials headed a large group of official, business and civic leaders who took part in official ribbon-cutting ceremonies. The dedication of the new building, hurriedly secured recently after notification that the former Goodwill Industries buildings would be taken for the Turnpike extension into the city, was the highlight of the National Employ the Handicapped Week observance.

• Friends of the Rev. and Mrs. Mason W. Sharp of Medford, Mass., will be interested to learn that their son, Chandler W. Sharp, has recently accepted the office of director of the Madison County Council of Community Organizations with headquarters in Huntsville, Ala.

• Dr. Howard Thurman, distinguished clergyman and dean of Marsh Chapel of Boston University, is currently on a global five-month tour. One of the highlights of the trip will be his attendance at the installation of Nigerian Prime Minister Balewa as chancellor of the University of Ibadan in Ibadan, Nigeria. Dr. Thurman will also lecture at the University. In Israel the theologian will do research in Hasidic Judaism, and afterwards sail to Hawaii and lecture at the University of Hawaii on "The Meaning of the Concept of Community for the Modern Man." Upon his return he will retire as Dean of Chapel.

• Bishop Francis Gerald Ensley addressed the annual Matriculation Day Service of Boston University School of Theology at Marsh Chapel on Sept.

19. He is bishop of the Iowa Area of The Methodist Church and a former professor at the School of Theology, which this year observes its 125th anniversary.

• By action of the 1960 General Conference, the last day for receiving Memorials for the 1964 General Conference is the first day, Sunday, April 26, 1964.

• The Rev. Richard C. Leupold of Leominster has been appointed part-time supply pastor of the Methodist Church in Barre, Mass., effective Sept. 29. Announcement was made by Dr. Leslie H. Johnson, superintendent of the Worcester District.

• Miss Marthanne Uhlinger, daughter of the Rev. and Mrs. Paul John Uhlinger of Mt. Pleasant, Iowa, became the bride of Mr. Timothy Blake Pressey, son of Mr. and Mrs. Raymond Pressey of Marblehead, Mass., at a service on Aug. 10 at the Newton Methodist Church. Officiating at the service were the bride's father; the Rev. Dr. James R. Uhlinger, uncle of the bride; and the Rev. Norman Totten, pastor of the church. Mr. Pressey is a

member of the senior class at Northeastern University. Mrs. Pressey is an alumna of Wheelock College. The couple will reside in Marblehead.

• Mrs. George I. Rohrbough of 11 Highland St., Cambridge, a member of the Harvard Epworth Methodist Church, is the new president of the New England Conference Deaconess Board. She succeeds Miss Ruth Decker of the Westfield Methodist Church.

• Miss Jewel Brown, a Deaconess under the Woman's Division, is attending classes at Boston University. Miss Brown, a former teacher at Sue Bennett College, Kentucky, is presently working part time at the Deaconess Hospital. She resides at 7 Dudley Street, Medford.

• Dr. William A. Overholt of Newtonville, Mass., Protestant Chaplain at Boston University since 1954, left last month on a sabbatical to conduct research in London, Paris, Heidelberg, Geneva, Rome, Athens, Jerusalem, Beirut, Teheran, Delhi, Calcutta, Rangoon, Bangkok, Manila, Hong Kong, Taipei, Kyoto and Tokyo. His study will be concerned with the role universities play in developing leadership in present day society.

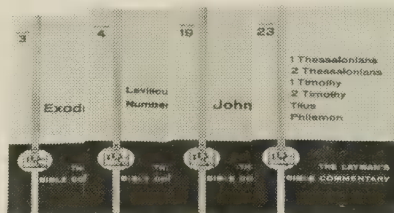
• It has been announced that the Rev. Wayne W. Horvath has resigned his post as director of the Massachusetts Council of Churches' Department of Social Relations in order to seek a law degree at Boston University. Mr. Horvath is one of the state's most dynamic social action leaders.

• The Rev. George T. Warriner of Pittsfield, Mass., who until recently was pastor of the Millville Methodist Church in Millville, Mass., has been appointed supply pastor of the Cheshire Methodist Church in Cheshire, Mass., located in the Berkshire section of the state.

• This is the 50th Anniversary Year for Trinity Methodist Church in Pittsfield, Mass.

• The Rev. G. Louis Johnson, who has been the Supply Pastor of the South Athol Methodist Church for the past year, became pastor of the Colrain and East Colrain Methodist Churches Sunday, September 8. The Colrain Congregational Church will share services together with the Methodists with Mr. Johnson ministering to all three congregations. Mr. Johnson will again serve as the Dean of the School of Religious Education for the Ware Council of Methodist Churches during the month of October. This will be Mr. Johnson's second year as Dean of the school.

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## Amherst Church Woman's Society Presents Award

During the Service of Worship on September 8, Miss Elizabeth Walker was awarded a \$100 scholarship commemorating Aldersgate Year by the Woman's Society of Christian Service of Wesley Methodist Church of Amherst. Miss Walker is enrolled as a freshman at Union College at Barbourville, Kentucky, and served as president of the Methodist Youth Fellowship during her senior year of high school.

Making the presentation on behalf of the Woman's Society, the Rev. Richard Harding stated that the scholarship was certainly symbolic of the church's interest in students as they pursue their higher education, not only the students that come to study in the four-college area served by the Wesley Foundation in Amherst, but also the young people who go out from the church families to colleges and universities across the country. He expressed his wish that such a recognition of the young people of the church would continue in the future.



**AWARDED ALDERSGATE SCHOLARSHIP.** Miss Elizabeth Walker, left, is presented with \$100 Aldersgate scholarship by the Rev. Richard E. Harding of Wesley Methodist Church, Amherst, Mass. Looking on is Mrs. Robert F. Fishel, president of the church's Woman's Society which donated the scholarship.

## INSURANCE

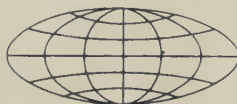
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Three former Lynn pastors join with Mrs. Melvin E. Lawrence as they exchange notes at the Second Quadrennial Methodist Conference on Human Relations. Left to right, the Rev. Edward W. Bauman, Ph.D., who served at Lake Shore Park Methodist Church from 1951 to 1954; the Rev. Emerson W. Smith, minister of Broadway Methodist Church from 1949 to 1951; Mrs. Lawrence, and the Rev. John F. Hoon, Ph.D., pastor of South Street Methodist Church from 1929 to 1934. The Conference was held recently in Chicago.

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## WORLD SERVICE



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*See All the People*—color motion picture. Dramatic documentary filmed on three continents. 16mm, sound, 39 min. Free loan from some Conference Film Libraries; free loan with \$3 service charge from Cokesbury. (Filmstrip version, Partners in Service, on sale at \$4 from address below.)

Commission on Promotion and Cultivation of The Methodist Church  
1200 Davis Street, Evanston, Illinois

# Describe Plans for Old West Church Restoration

The problem of modernizing and restoring Old West Church on Cambridge Street in Boston's West End has been solved by architect Albert M. Kreider to the satisfaction of all who have studied his plans.

It was not easily accomplished. True, the 150-year-old building was sound as a nut. The 30-inch walls of

hand-wrought brick had stood the test of time well. The years in which the ancient edifice had served as the West End branch of the Boston Public Library had left it undamaged.

The awesome pulpit on which had stood such famed preachers as Charles Lowell and Cyrus Bartol is now in service on Meeting House Hill

in the First Parish Church in Dorchester.

The new pulpit designed by Mr. Kreider is more liturgical and colorful than its austere predecessor. It has raised stairs five to six feet high on either side with a colorful reredos. The original colonial design of the panelled walls has been retained in harmony with the Bulfinch style architecture.

The pews are white with mahogany rails. The foliated balcony frieze has similar treatment to the fluted columns with their foliated ornamentation.

The dimensions are 75-feet long and 75-feet wide. The lowering of the basement by some three feet constituted one of the principal problems.

The lowering provides an 11-foot height for the new fellowship hall with dimensions of 39 feet in length and 38 feet in width, with a 16- by 13-foot stage.

The chapel with a chancel entrance from Staniford Street will have a seating capacity for 70 people. There will be an elevator and staircase from the basement to the main church and the gallery level. There will be an office and a counseling room off the chapel. Leading from the fellowship hall will be a modern 17- by 28-foot kitchen.

Next to the kitchen will be a 12- by 25-foot classroom. There will be rest rooms for men and women. There will be two staircases from the basement to the tower level, with exits to the main church and four exits.

On the first floor will be a large foyer off the Cambridge Street entrance into a narthex with 10- by 34-foot dimensions. At the right will be the pastor's study, and at the left, the church parlor.

The outside will be landscaped. The old wall on Staniford Street has been torn down and replaced by an iron picket fence similar to that in front. At the balcony level will be located the organ and console and the choir and robing room.

The clock will be repaired and the exterior will be pointed up and painted. Building operations will be in charge of Stanley Porter of the William H. Porter Co.

Mr. Kreider was an associate of Ralph Adams Cram and for three years worked with him on the Episcopal Cathedral of St. John the Divine in New York City.

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*The Hardy sisters of Stow, Mass., have entertained at many church gatherings and are preparing for the Worcester District Hymn Sing on Nov. 17 at Wesley Church, Worcester.*

## Stow Sisters Form Unique Quartet

Whenever the Hardy family of Stow, Massachusetts, ride together in the family car, one of the girls says to her three sisters, "Let's sing." This has been their custom since Linda, 16, came home from a Junior High Institute at Laurel Park and taught the family some spirituals and rounds she had learned. A year later Ellyn, 15, also attended a Junior High Camp at Laurel Park and shared more songs with her singing

sisters including Diane, 12, and Marsha, 10, daughters of Mr. and Mrs. Woodrow Hardy.

The Hardy Sisters were asked to sing for a Junior High MYF Camp Night Program in the Maynard Methodist Church. This first public appearance prompted their pastor to ask them if they would consider dedicating their talents seriously for use in services of worship. Their affirmative answer has resulted in their participation in various kinds of programs, serving churches in the four districts of our Conference.

Individual shut-ins have loved them; rest homes have welcomed them; camp meeting congregations have enjoyed them; district hymn sings have featured them. It was a great honor for them to provide the worship in music for the Thursday afternoon session of our Annual Conference this year in Worcester.

Ahead of them now is preparation for the Worcester District Hymn Sing to be held November 17 in Wesley Church, Worcester, and several appointments for their Christmas program, "Christmas Harmonies with the Hardy Sisters." Their director is the Rev. Lawrence O'Brien, Worcester District Music Secretary and pastor of the Whitinsville Methodist Church.



*Successful laymen's night held Sept. 26 at Centenary Church, Attleboro. Left to right: the Rev. Charles Reynolds, pastor; the Rev. Morrill O. Martin, superintendent of the Providence District; Bishop James K. Mathews and Earle T. Atwell, Providence District lay leader.*

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## THE MARCH ON WASHINGTON

(Concluded from page 2)

shall separate us from the mutual love we bear one another."

During all those long hours when the marchers were all but overcome with fatigue, no cross word, no single expression of annoyance marred the great spiritual peace that hovered over the scene.

Side by side Bishop Mathews and Bishop Lord marched to the Lincoln Memorial together with their Negro brethren.

Let us continue this outpouring of love—Negro for whites and whites for Negroes in these trying months before us.

If we can do this, will not all our difficulties be solved?



*This group attended the New Hampshire Board of Lay Activities retreat at the New Hampshire Conference Camp Wanakee at Camp Meredith, N. H., on Sept. 14-15.*

## EVANGELISM

(Concluded from page 11)

of the institutional life of this particular form of the Christian faith. If The Methodist Church is a faithful witness to its Lord and has a continuing mission granted to it by Him, then He will give it the grace to live. If The Methodist Church is destined to die as Christianity takes new forms in a new era, then it will die regardless of what we do.

These are steps in the great task of recovering a sense of mission, or evangelism, in New England. If these steps were taken, Methodists could in truth become

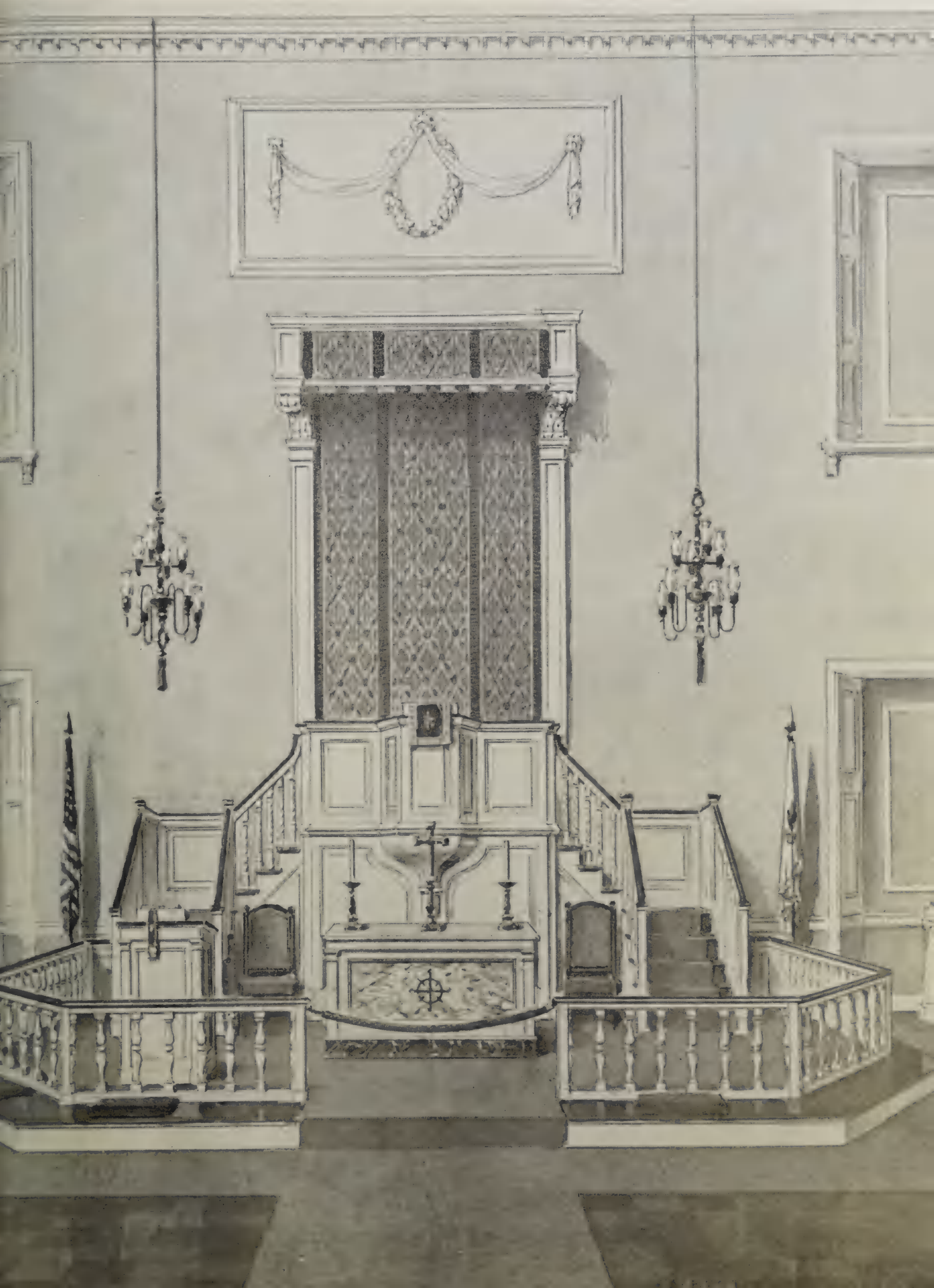
leaven in the loaf of New England, agents for transforming this world into God's world. This kind of recovery of the Church, which in many ways, I think, is already taking place, will ultimately produce the very satisfying spectacle of New England Methodism becoming the vanguard which leads the whole Church into the new era. We will no longer have to look to the General Board of Evangelism for guidance. Rather, the General Board of Evangelism will come to New England to study the response which the Church is called to make in this generation to the society which we in America have created.

The drama of a surgeon saving a human life is seen by few, but the reputation of a hospital and its skilled staff reaches the distant corners of the earth. The New England Deaconess Hospital is internationally known for its work in brain, chest, cancer and thyroid surgery, in diabetes and in cancer research and treatment. Six thousand surgical patients and four thousand medical patients are admitted annually. They come from all states of the nation and from more than forty foreign countries.



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ZIONS

# HERALD

New England Methodist Monthly

140th  
Anniversary  
Issue

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OF THE CHURCHES OF BOWDOIN UNIVERSITY, THIS  
IS A PLACE FOR THE STUDY OF THE HISTORY OF THE  
COUNTRY OF NEW ENGLAND AND OF THE  
DEVELOPMENT OF RELIGION AND OF LITERATURE

DANIEL L. MARSH C



# ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 141

No. 11

November, 1963

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Warren C. Carberg, Editor

Members of the Boston Wesleyan Association: Henry W. Webster, president; Arthur T. Gregorian, vice-president; Loring W. Powell, treasurer; Vincent P. Clarke, secretary; Alden Eberly, auditor. Lewis A. Gray, Russell W. MacLaren, Dr. Emerson Sylvester, and Robert T. Sanford, board of directors with the officers. Howard D. Brewer, Lewis M. Hollingsworth, Stephen C. Luce, Jr., Arland A. Dirlam, James Fraggos, Mason Hartman, and Henry C. Young.

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241 St. Botolph Street, Boston

## From Our Readers

ZIONS HERALD

581 Boylston Street  
Boston, Massachusetts

Dear Sirs:

Enclosed is my check for one year's subscription to ZIONS HERALD.

If I could not have any other magazine in my home, I would not be without my favorite magazine, ZIONS HERALD, for my father was publisher of it for 32 years!

I am a Maine Methodist minister's widow.

Sincerely,

MARIAN WHITAKER THOMAS

16 Aqua Avenue  
Eliot, Maine

### On the Cover . . .

"FIT FOR A KING"—Happy eyes and an explorative hand examine the famed plumage of a proud bird—yet, beneath the colorful feathers, a boy may be thinking, "white meat is here . . . dark meat there. . . ."

—R.N.S.

### Inside Front Cover . . .

OKLAHOMA PASTOR AT BOSTON UNIVERSITY INSTITUTE: Dr. William McFerrin Stowe, left, of Oklahoma City, Okla., talks with Dr. Walter G. Muelder, center, of Newton Centre, Mass., Dean of Boston University's School of Theology, and Dr. Robert E. Luccock of Wellesley, Mass., professor of homiletics at the School, during a recent three-day theological institute at the School. Dr. Stowe is pastor of one of the world's largest Methodist Churches. —Boston University Photo Service

### Inside Back Cover . . .

She's a doll. Little Jeannine Piantanido, 5, had a Jack O'Lantern all to herself at the annual fair at South Methodist Church, Manchester, Conn.

## At Christmas Time

When you wish to remember a special Methodist friend, why not consider a year's gift subscription to ZIONS HERALD? Each month its 24 pages of articles and pictures tell the story of Methodism in New England - more completely than any other publication. A gift card will be sent, in the donor's name, to any recipient if requested. ZIONS HERALD, 581 Boylston Street, Boston, Mass. 02116





"A few extracts from the HERALD of those stirring days, however, will reveal, what it meant to 'stand up,' and to 'speak out' in the face of bitter criticism and serious threats. In ZIONS HERALD of Sept. 16, 1835, we read this terse editorial note.

"Judge Lynch in Boston—On Thursday night a gallows was erected in front of Mr. Garrison's door in Brighton Street, with two ropes suspended from it. The following inscription was on the cross bar:

"By order of Judge Lynch."

"It was taken down as soon as the fact came to the knowledge of the city authorities. We would just say to his Honor, Judge Lynch, with due respect to the general courtesy with which he is received, that if he attempts to arouse Boston to deeds of infamy, he 'wakes up the wrong passenger.'"

On Oct. 28, 1835, the following handbill was circulated in Boston:

"THOMPSON—the ABOLITIONIST!

"That infamous foreign scoundrel, THOMPSON, will hold forth this afternoon at the *Liberator* office, No. 48 Washington St. The present is a fair opportunity for friends of the Union to snake Thompson out. It will be a contest between the Abolitionists and friends of the Union. A purse of one hundred dollars has been raised by a number of patriotic citizens to reward the individual who shall first lay violent hands on Thompson, so that he may be brought to the tar kettle before dark. Friends of the Union, be vigilant.

"Present day friends of this paper will read with laudable pride the deliverance, Oct. 28, by the editor, Benjamin Kingsbury, Jr., on the attack made upon William Lloyd Garrison. It reads in part as follows:

"From all we can learn, Mr. Garrison exhibited wonderful presence of mind. When he found himself securely lodged in jail, he good-naturedly exclaimed, 'Never was a man so glad to get into jail before.' His friends who visited him, found him as composed as usual. We state this fact, because some of the papers, with their accustomed facility at falsehood, have misrepresented the matter.

"There is no doubt that if either Thompson (the English abolitionist) or Garrison could have been fairly in the clutches of the fiends, their lives would have been taken.

"Reader, those who were engaged in this riot, call themselves men and gentlemen. We do not dispute their claim to the title. But till now we have ever gloried in our birthright. And this is the land of liberty—liberty of speech—liberty of the press. Our soul is sick at such hypocrisy. Give us the true iron despotism of the Autocrat of all the Russias, rather than this miserable mockery. . . . Who are the authors of this riot? The daily press of this city with limited exception. Those who have been most actively engaged indirectly in the work are: *The Boston Commercial Gazette* and *The Columbian Sentinel*.

"The first is a miserable, weather-cock affair, ever veering in politics. Its influence is principally confined to the mobocratic portion of the community.

"The second paper on our black list is too small a concern, and too puerile for us to notice any farther than to give its name."

More than a century has elapsed since this outburst in Boston. Only the name of William Lloyd Gar-

*The old Wesleyan Building on Bromfield Street where the "Herald" was published until the time of the move to the new Copley Square Building fifty years ago.*



rison persists. The name of the heroic editor of ZIONS HERALD has long been forgotten save for those who might peruse the yellowing files of yesteryear.

Yet the flag of freedom still waves from the ZIONS HERALD masthead and the struggle for racial equality, only half won, still goes on.

And then came the war, the Civil War that is. On April 24, 1861, ZIONS HERALD carried an item saying that the Rev. Gilbert Haven of New England Conference (afterwards editor of ZIONS HERALD and bishop) had been appointed chaplain of the Eighth Massachusetts regiment of Volunteers and had left for the front. "We hope to present to our readers, some letters from him written in camp," the item read.

"As I rode away," the chaplain wrote in one of his letters, "I met a slave woman dragging herself along to her work. As I had not the entree to the master, I thought I would do the next best thing, cultivate the acquaintance of his most precious property. I asked her how many colored people were on the estate.

"She said there were about a hundred in these quarters and there were other quarters above. I asked if she had a good time. 'Yes, Sundays,' she answered. 'We have to work hard all the week but we get together Sundays and enjoy ourselves.'

"I asked her where she was going. 'To the field where the rest of the gang is—I have to nurse my baby. How old is it? Four months.'

"Fearing that if I talked to her longer I would get her into trouble, and myself, too, I threw her a quarter and bid her goodbye. She seemed amazed at the sight of the money. I fancy her millionaire owner had never given her as much, except at Christmas, in his life."

When the HERALD observed its 50th anniversary in 1873, the editor wrote:

"Who can readily estimate the influence of this sheet during the last half-century on New England Methodism? . . .

"What a school of discipline it has been in which admirable and forcible writers have been developed. What a power it has proved in the first quarter of a century in the public defense of our doctrinal views. What marvelous changes have been wrought in the sentiments of members of the Calvinist churches toward both the denomination and its interpretation of the 'doctrines of



Dr. Emory Stevens Bucke, when he was editor of "Zions Herald," shown supervising the delivery of a new piece of printing machinery. "Zions Herald" did their own printing in those days.

grace" since Fisk opened his controversy and the fathers of the New England Methodist Church caught upon their Arminian shields the 'five points of Calvinism,' and turned back the attack with an earnest declaration of universal redemption and an impartial offer of grace to every sinner willing to embrace it and able to do so through the free gift of the Holy Spirit. . . .

"It would be a singular anachronism to republish some of the most stirring papers of those days at the present time. The reader would feel as congregations are sometimes made to, when a venerable minister fights over again in his discourse, the battle of free will. It would be simply a fight with wind-mills. Imaginary foes must be conjured up from their long slumber in the past, that receive afresh the thrust that sent them long ago to their unlamented graves. The paper sustained by the strongest minds and embodying their best considered expressions of truth, made an impression upon the thought of the period, that simple and impassioned discourses, from earnest but not always cultivated men, could not affect.

"ZIONS HERALD assumed at once so important position as an efficient instrumentality in the work of the church that the necessity of other periodicals at once became apparent. Hence sprang the whole family of *Advocates* and the multiform periodicals that now bear the imprint of the church, or find their chief patronage within its bounds. The "Herald" may well look around with natural and matronly pride upon the large and fair progeny that has sprung from her bosom.

"ZIONS HERALD has always blown the bugle for a forward march no matter how small the following when the voice of Providence has been heard commanding an advance. Venerable conservatives, nervous men who have dreaded disturbance of the church's peace, even

when that peace became insensible to sin, have been constantly fretted by the HERALD. It was anti-slavery when to be such was neither popular in the church as a whole, nor in the community; and it has pressed with persistent pertinacity the reform against the social habits of the day, sometimes so earnestly as to run over even those who have been considered leaders in these moral enterprises.

"The HERALD still lives. One old friend thinks its 'teeth are drawn.' When there is nothing to bite why stand with one's mouth wide open? At the present time there is a condition of armed peace throughout Europe but many are marvelling at the folly of expending millions of money and destroying the purchasing power of thousands of men simply to keep up this armed expectation against a possible contingency. Better devote the money to the relief and higher education of the oppressed peoples, than to train them to shoot each other. . . .

"We shall have an intelligent and loyal church if they read the issues of our press. The paper ought to be and will be one of the strongest and most successful assistants of the ministry in every form of its evangelical work. . . ."

O editor of 90 years ago, for how long have you slumbered in your grave? And yet your words live on as true today in this age of the atom, and of space as they were in the age of steam. And this venerable magazine continues, beset, and attenuated by its many children but still alive and performing, we hope, a service for New England Methodists.

Like a bright star in a dark sky, the greatness of Bishop Lewis O. Hartman, editor of ZIONS HERALD, still shines forth.

How many times during his brilliant career did he wield a brilliant pen in defense of the underdog. He did not fear great odds. He was as brave as the proverbial lion. Often did he trumpet forth the "charge" and rode against the foe when few were brave enough to follow.

How he fought for the rights of his Negro during the battle on Methodist reunion.

On March 6, 1935, he wrote: "But reunion must come and, when it does, let it come with honor." "Nothing is settled," Sam Jones, the Southerner, once tersely remarked, "until it is settled right." We must not sell out the Negro in order to achieve the end for which every true Methodist is hoping and praying.

"Is not the Negro a human being? Is he not an American? Is he not a Christian? Is he not a Methodist? What right, then, have we white Methodists to ask him to go out or to force him out? If our brother in black is the price we must pay for reunion, then we cry emphatically 'no' to such a wicked proposal.

"We Methodists are getting a little too proud, a little too handsome and out of the wet, a little too self-satisfied. There is a serious call for fasting and prayer. Time was when we were profoundly interested in men and women and their souls' welfare, when we looked upon humanity through the eyes of God, forgetting all man-made distinctions and asking only 'where is the need?'

"We are today in grave danger, North and South, of losing our high commission. The church of the living God must not be conceived in terms of a club, of an organization for social climbers, of a convenient method of furthering personal or group prestige."

(Concluded on page 24)



# Wesleyan Building, Copley Square Landmark, Is Home of "Zions Herald"

Fifty years is not a great age for a building even in Boston—yet how the city has changed since the Wesleyan Building was dedicated almost 50 years ago, on Dec. 8, 1913.

Many people were afraid that the usually astute Boston Wesleyan Association had made a grave mistake in moving from downtown Bromfield Street, to 581 Boylston Street, in Copley Square.

Dr. Charles Parkhurst, the renowned editor of ZIONS HERALD, had been opposed to the move, fearing that no one ever went out as far as Copley Square to do any serious business.

Yet tonight, as the huge Prudential Center nears completion we can smile at the fears of a generation that has almost completely disappeared from the scene.

Copley Square is in the process of reconstruction. In another ten years many of the buildings now standing will have been demolished. Even the Boston Public Library with its new addition will look quite different and the old College of Liberal Arts of Boston University, once the Harvard Medical School, is doomed for demolition.

Our own Wesleyan Building, once the answer to all our dreams, may give way to a more lofty structure, even although we like it as it now is.

No mention of ZIONS HERALD and the Wesleyan Building is complete without some word of praise for the men of the Boston Wesleyan Association through whose efforts ZIONS HERALD still exists.

All of the members who attended the dedication 50 years ago have passed on but their names are enshrined in the annals of New England Methodism forever.

Let us consider these men for their names were great half a century ago: Francis A. Perry, Warren O. Kyle, Robert F. Raymond, Charles R. Magee, Matthew Robson, Everett O. Fisk, William W. Potter, Avery L. Rand, Silas Peirce, George E. Atwood, John L. Bates, William M. Flanders, Charles N. Peabody, William T. Rich, Alonzo R. Weed, Francis P. Luce, Bartlett M. Shaw, Arthur E. Dennis, Frank C. Dunn and Frank D. Howard.

President Robson was in charge of the dedicatory services held in Wesleyan Hall. Dr. Lemuel H. Murlin, president of Boston University, offered the invocation after which the building was presented to the association on behalf of the building committee by Silas Peirce.

Mr. Peirce reviewed the steps by which the old property on Bromfield St. had been sold and the present building constructed.

Mr. Peirce said the new building was new in every particular and that it had been made as headquarters for the varied interests of New England Methodism.

At the time of dedication, the following offices were located in the Wesleyan Building in addition to the Boston Wesleyan Association's ZIONS HERALD: Methodist Book Concern, Boston Preachers' Meeting, New England Methodist Historical Society, Woman's Foreign Missionary Society, Woman's Home Missionary Society, publishing office of the Woman's Foreign Missionary Society and the Methodist Ministers' Relief Insurance and Trust Association.

Bishop Edwin H. Hughes of San Francisco spoke on "The Mission of the Building."

"Here in famous Copley Square we have been bold enough to lift a new



*Even as recent as 1948 the Boston Wesleyan Building located in Copley Square looked markedly different from what it is today.*

pile of brick and stone. What is its meaning? We may be assured by the splendid personalities who have made it possible that it means grandly and it means much. . . .

"It represents an alliance of the ministry and the laity; an alliance of men and women in common work for the furtherance of the gospel; an alliance of the appeals of the homeland and the foreign land for the extension of Christ's Kingdom; an alliance of the living voice which shall find its throne in this hall, and the printed page which shall be scattered from the upper windows as leaves for the healing of the nations; an alliance of business and religion; wherein business shall save religion from becoming morbid and sentimental and religion shall save business from greed and from the black covetousness which is idolatry.

The Rev. Dr. Varnum A. Cooper presented a silk American flag to the association, in the name of the Preachers' Meeting. Bishop John W. Hamilton spoke on the accomplish-

(Concluded on page 23)



# A Woman's World

## News of W.S.C.S. Groups in the Area

by Mrs. Melvin E. Lawrence  
New England Conference  
News

### Area Women in Portsmouth

One hundred and seventy-one women answered the call to participate in the first Boston Area meeting of the Woman's Society of Christian Service, held at the First Methodist Church, Portsmouth, N. H., Oct. 14 and 15, 1963.

Mrs. G. Albin Dahlquist, co-chairman with Mrs. Emil M. Hartl, asked the assembly to take "a good look at ourselves," specifically in the areas of membership, trends in giving, recruitment, and schools of mission and Christian service and their related functions and activities. She urged us to "talk freely" and to "exchange ideas."

The four conference society presidents talked freely from their own experience as leaders and shared with the women the accomplishments, the unfulfilled plans, and the projection



*Bishop James K. Mathews chats with Mrs. G. Albin Dahlquist, left, and Mrs. Emil M. Hartl, right.*

of the future, as they saw it, in relation to their own conference society.

Miss Helen Johnson, Secretary of Promotion, Woman's Division of Christian Service, reminded us that there is a job to be done that calls us to meet the needs and to help in solving the problems that beset our brothers. She questioned, "Have you faced honestly your motivation for what you are doing?"

She told of the new Congo Polytechnic Institute where the Woman's

Division has pledged support of \$1,000,000 yearly for the next five years, and of the co-operative work being carried on in the field of worldwide literacy. Leadership education and development is also being carried on in many of our projects and is showing marked results.

She stated that we seek the development of the whole man and that this challenge should be held as a grateful opportunity and not as a heavy burden.

Bishop James K. Mathews, speaking from the rich background of almost 25 years in the service of his Lord as a full-time Christian disciple, called us to abandon our fringe participation and to get into the main stream of living. He said, "The Church is in the world and if the world suffers we know it."

"It matters to us if there is distress from the scourge of war, or earthquake, or flood. In so far as we are able, we must lift the hands of Jesus Christ in compassion and commitment."

He said that the depth of our commitment is dependent on our relationship with God and that it is what we have left when everything is taken away from us.

With the approach of our twenty-fifth birthday in 1965, launch plans have been announced that call for a 25% increase in membership and pledges. The New Hampshire Conference Society has a head start for Bishop James K. Mathews made a gift to missions, in honor of Taralyn Leigh Stauffer, 6-months-old daughter of the Rev. and Mrs. Paul A. Stauffer, youngest participant at the meeting. Baby Stauffer slept through the applause that greeted the announcement. Mr. Stauffer is District Superintendent of the South District of the New Hampshire Conference.

What will be the results of this coming together? Where will it lead us? When will its affects be felt? These are the questions that each of the 171 members attending will have to answer in local, district, and conference societies. The Rev. J. Norman Barrett, pastor of the host church, set the tone for our thinking when in the first moments of worship he cited the excellence of service that comes from Christian love. These answers as well as our motivation will need to be rooted in this love.



*New Hampshire Conference women welcome Bishop James K. Mathews. Left to right: Mrs. Stanley Sprague, president; Mrs. Edward Milley, secretary of student work; Bishop Mathews, Mrs. John Parkhurst, vice-president of local society; and Mrs. Charles Van Brocklin, registrar of the meeting.*



## N. E. Conference Women At Cooper Center Open House

The Hattie B. Cooper Community Center has been serving the Roxbury section of Boston for 47 years and during that time it has touched and changed the lives of those who were committed to serve and those to whom the service was rendered. That Cooper is still fulfilling the same function was evidenced as four hundred friends of Cooper gathered to welcome the new executive secretary, the Rev. Gilbert H. Caldwell, and his family, on Sunday afternoon, October 20, and to see the changes that have been made in the buildings that make up the physical body of Cooper.

Guests driving up to 719 Shawmut Avenue were greeted by an attractive overhead sign announcing to all that here was The Hattie B. Cooper Community Center. The interior of the building showed that all had been made in readiness for this day. The staff members proudly escorted the visitors through the rooms and explained the program carried on each day.

The property at 32 Williams Street has been completely renovated and now has three office or conference rooms on the first floor with living quarters for the executive secretary on the second and third floors.

In the receiving line with the Caldwells were representatives of our conference Woman's Society, Cooper Staff, and the South End Methodist Parish.

There were many who saw Cooper for the first time and were amazed by the scope of the work and then there were those who could go back in memory to its beginning and while this day they saw a new approach was being made they rejoiced that the purpose for which the Center had been formed was unchanging. Ours is a work that deals with God's most precious gift to man—THE BREATH OF LIFE. Every human being needs to know that God gave him this gift and that He loves him. We minister in love that man may

know God and the redeeming love of Jesus Christ and the Living Presence of the Holy Spirit.

We are indebted to Mrs. E. Tyler Parkhurst of Newton, for her gift in memory of her mother, Mrs. Charles Wesley Burns, widow of Bishop Burns who died while serving the Boston Area. This gift enabled us to install the new outdoor sign.

Others who read this may want to help in the financial cost of this venture through special gifts in memory or in honor of loved ones. For non-members of the Woman's Society of Christian Service checks are to be sent to Mrs. George T. Fletcher, 72 Melrose St., Melrose, marked Cooper Building Fund.

Woman's Society members will give their gifts to their local treasurer marked Cooper Building Fund. If we are to underwrite the \$13,000 that this renovation work has cost, we must have gifts from individuals, local societies, and districts. We do not ask you to give what you do not have, but we do ask that your gift will be a measure of your love for God and your fellowman.

## Wesley Foundation Anniversary Held in Amherst

On Sunday, October 13, Wesley Foundation at Amherst joined with Foundations across the country in celebrating the 50th Anniversary of the founding of Wesley Foundations. During the evening program, Dr.

James R. Uhlinger, pastor of Wesley Methodist Church in Worcester, and chairman of the Committee on Higher Education of the New England Annual Conference, presented a certificate of appreciation to Dr. and Mrs. Adrian H. Lindsey, who were the co-founders of the Wesley Foundation in Amherst. The Lindseys began the student program in that community in the year 1935, and have been closely related to the student work through these many years.

Following the presentation by Dr. Uhlinger, members of the Foundation presented dramatic readings of James Broughton's, *The Last Word*, and selections from Charles Kennedy's, *The Terrible Meek*. The Wesleyaires under the direction of the Rev. Frank A. Danforth, associate director of the Foundation, also participated in the program. Mr. Danforth and the Rev. Richard E. Harding, director of the Foundation, were also presented certificates of appreciation by the students of the Foundation.

The evening was climaxed by an address by Dr. Robert Hamill, Dean Designate of Marsh Chapel at Boston University. Dr. Hamill indicated that the church must learn to love the University and ask the kind of questions of it that need to be dealt with in these times.

Many parents of students attended the program and were given an opportunity to see the student work being done by The Methodist Church in Amherst.



The Rev. James R. Uhlinger, pastor of Wesley Church, Worcester, and chairman of the New England Conference Committee on Higher Education, presents a certificate of appreciation to Dr. and Mrs. Adrian H. Lindsey, who helped found the Wesley Foundation in Amherst nearly thirty years ago. Presentation was made at service commemorating 50th Anniversary of Wesley Foundations.

## MORGAN MEMORIAL GOODWILL INDUSTRIES

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# Methodists Burn Mortgage In Enfield, N.H.

A former garage transformed by the members of the Enfield, N. H., Methodist Church into an attractive vestry was the scene of a mortgage burning ceremony on Sunday night, Oct. 27, following a church supper.

The Rev. Lewis H. Moulton, district superintendent of the northern district, was the principal speaker and the Rev. William J. Davis, pastor, was in charge of the service.

A candlelight service at the close of the service symbolized the end of the eight-year struggle to pay for the mortgage. A photostatic copy of the original mortgage, secured by Robert Gardner, the recording steward, was burned.

Participating in this service were: the Rev. Lewis H. Moulton, the Rev. William J. Davis, Robert Gardner, Ethel Welch, Theodore Lovering, Herbert Walbridge, Paul Stimson, Madeline Green, Ruth Davis, Rachel Davis, and Daniel Johnston.

A building fund started by the Sunday School on Feb. 26, 1951, paved the way for the acquisition of the vestry. At this time eight or nine Sunday School classes were meeting in the Enfield Methodist Church.

The first treasurer was Mrs. Theodore Lovering. Several years later she was succeeded by Mrs. Raymond Stagg. By struggle and sacrifice the fund continued to grow. By Feb. 25 it was \$756.11. Money was raised through private and organizational gifts, country fairs, a minstrel show and by several dinners.

Also considered as a means of enlargement was the construction of an addition at the rear of the church. After receiving bids this idea was turned down. Chase Associates Fund-raising Service was enlisted with pledges extending over a three-year period.

The transformation from a garage to vestry was accelerated by volunteer labor as painting and insulating proceeded. The Martha Packard room was refinished and redecorated with money left by Martha Packard, a former member and church school treasurer. Miss Susie Eastman and Mrs. Harriet Stevens were in charge. Arthur M. Spaulding and the men of



*Church officials at the Methodist Church of Enfield, N. H., held a candlelight mortgage-burning service on Sunday night, Oct. 27. The Rev. Lewis H. Moulton, district superintendent, and the Rev. William J. Davis, pastor, officiated at the service.*

the church poured the whole cement floor on a Sunday afternoon with the help of the Methodist Youth Fellowship and some additional high school students.

Theodore Lovering, now president of the board of trustees, laid the vestry tile. The late Maurice Crosby, then a trustee, built the kitchen cabinets. He signed the mortgage loan with Lester Plummer and Bert Walbridge.

Fred A. Fogg put in the heating plant and the Woman's Society of Christian Service with the help of the Martha Packard Circle furnished the kitchen. The outside was painted by the Dartmouth Christian Union for the meals furnished its members during the painting.

The garage was sold to the trustees of the Enfield Methodist Church for

\$3800 on March 24, 1955. The mortgage was held by the Suncook Savings Bank.

The eight-year struggle was ended the day the present parsonage family moved in on June 20, 1963. The final payment was made as the result of the sale of some stock given the church by Frank Hall in loving memory of his mother, Elizabeth A. Hall. The payment was properly recorded in Woodsville, N. H., last June 24.

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- Description of organization and functions

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*New North Attleboro First Methodist Church was consecrated by Bishop James K. Mathews on Oct. 13. The new education wing will be erected in the near future. The Rev. Ray I. Martin is pastor.*

## Consecration Service Held for North Attleboro Church

Bishop James K. Mathews consecrated the new \$115,000 First Methodist Church in North Attleboro, on Sunday, Oct. 13.

He was assisted by the Rev. Morrill O. Martin, Providence district

superintendent; the Rev. Robert Ryder, executive secretary of the Attleboro Council of Churches; and the pastor, Rev. Ray I. Martin.

The new structure is the first unit in a two-unit plan, housing the sanc-

tuary and nave seating 144 persons and a 30-member choir. In the basement is a fellowship hall, a kitchen, rest room facilities, and a temporary study office for the pastor.

Planned for the near future is a 90 by 50 foot education wing. The site plan also includes a parsonage now under construction and a 177-car parking lot.

The general contractor for the building of the church and parsonage is Newell G. Riley Co. of North Attleboro and the architects are T. Frederick Norton and Associates of Cranston, R. I.

A large east window with a centered cross 42 feet high and 20 feet wide is featured in the sanctuary. The intersection of the cross is enclosed in a circle through which golden beams of light radiate. This symbolizes the eternal Holy Spirit shedding light into men's hearts.

Following the Sunday afternoon service of consecration refreshments were served by members of the Woman's Society of Christian Service of the Arnold Mills Methodist Church.

During the service the contractor turned over the keys to J. Clayton Doak, chairman of the trustees.



*Interior of the sanctuary of the new First Methodist Church in North Attleboro, which was dedicated by Bishop James K. Mathews on Sunday, Oct. 13.*

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# Lay Cornerstone in Middletown, R. I.

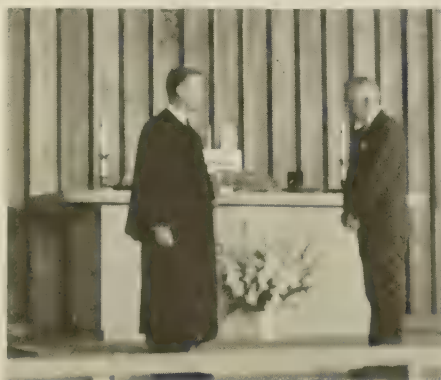
Bishop James K. Mathews consecrated the cornerstone of the new Methodist Church in Middletown, R. I., on Oct. 6.

A litany of consecration, led by the Rev. Morrill O. Martin of Providence, R. I., was accompanied by the placing of the brass box in the cornerstone.

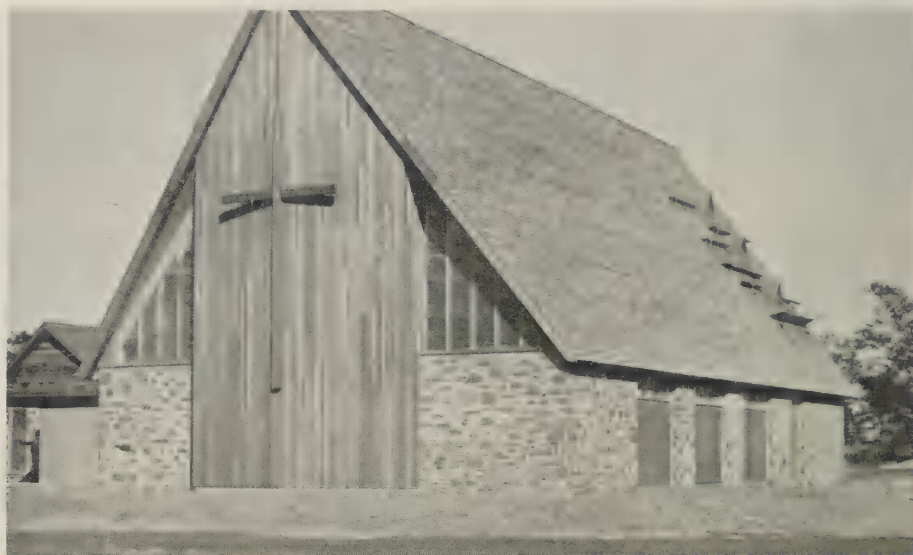
Articles were presented by members of church groups of different ages. Pamela Barlow presented the communion elements sealed in containers. Joseph Evans, Jr., presented a Bible, gift of the Massachusetts Bible Association, autographed by the Rev. Lawrence F. Almond, its new head.

Charles Garfield, Weymouth, representing the youth fellowship, presented the box to Mr. Martin. Other items placed in the box were: a copy of *Together*, a ZIONS HERALD, a program of the Woman's Society of Christian Service, autographed by Mrs. F. Morris Cochran, conference president, with pictures and a recording of the consecration service. The Rev. Charles S. Johnson, pastor, said that the new church is designed to fill the needs of the fast growing community.

The Rev. Shepard S. Johnson of Saugus, son of the pastor, assisted in the service. The Rev. S. Raymond Luthy, former pastor, gave the benediction. Dr. Earle E. Story of Providence, a former pastor of St. Paul's, and Mrs. Story, were presented. Mrs. Mathews, wife of the bishop, also attended.



Aleck Dennett, chairman of the building committee, presents the new church at Middleton, R. I., to Bishop James K. Mathews.



New Methodist Church at Middletown, R. I., has cornerstone laying ceremony with Bishop James K. Mathews officiating. The Rev. Charles S. Johnson is the minister.

## Visitor Tells Americans of Church's Vitality in England

Contrary to pessimistic reports brought back from England by exchange preachers from this country, Methodism is flourishing and expanding particularly in the work for youth and the aged.

The Rev. Archie Bradford of Keighley in the West Yorkshire district, one of 25 English Methodist ministers visiting this country, to bring their message in the observance of Aldersgate Year, said that two new Methodist churches are being opened every week.

The Rev. Mr. Bradford, during his Oct. 8-31 visit, preached in Attleboro and North Attleboro, in the Bronx and Redbank, N. J.

He points out that during the war 2800 churches were destroyed or damaged by enemy bombing. About \$25,000,000 has been spent to replace or repair these structures. One new theological seminary has been built at Didsbury, 20 homes for the aged, and nine international houses at the universities.

A new Youth Center has been built in London and a new Methodist Church is being erected in Stratford-on-Avon with help from American donations.

Methodists have erected two new teacher training colleges, each with

a capacity of 400; a men's college at Oxford, now part of the university; and a girls' college at Wimberlin.

As for average church attendance, Mr. Bradford has no knowledge of the figure nationally but said that in his own church it is up to 75 per cent.

A descendant of William Bradford, who came to this country on the *Mayflower*, Mr. Bradford visited Plymouth, while here.



British Methodist minister visits New England. The Rev. Archie Bradford, right, preached at churches in Attleboro and North Attleboro, during his Oct. 8-31 visit to this country with 24 other British Methodist clergymen. With him is the Rev. Charles Reynolds, pastor of Centenary Methodist Church, Attleboro.



# Area News



*From one young church to another. The Rev. Guy S. Morrison, pastor of Christ Church in Wellesley, presents a check for \$100 to the recently-organized North Reading Methodist Church to two of its MYF members, Cynthia B. Cook and Richard LeGrow. At the right is the organizing pastor of the North Reading church, Dr. Ralph T. Mirse, executive secretary of the New England Conference Board of Missions.*

## Stoughton Interfaith Service

More than 400 clergy and laymen attended the interfaith community men's communion breakfast on Sunday, Oct. 20, in the Stoughton (Mass.) Junior High School Cafeteria.

The speaker for this history-making occasion was Dr. George Huntston Williams, Hollis Professor of Divinity at Harvard Divinity School and an observer at the Vatican Ecumenical Council.

Protestant, Catholic and Jewish clergy and laymen broke bread together at a communion breakfast for the first time in the history of the town.

Ministers and churches participating were: the Rev. Richard Bailey, First Congregational Church; the Rev. Roger Bradley, Faith Baptist Church; the Rev. Robert Gussner, First Universalist Church; the Rev. John Crowley, St. James Catholic Church; the Rev. Joseph Kenney, Our Lady of the Rosary Catholic Church; the Right Rev. Msgr. William W. Gunn, pastor of the Immaculate Conception Catholic Church; the Rev. Philip Ijems, Trinity Episcopal Church; Rabbi Henry Gerson, Temple Ahavha Torah; the Rev. Wesley Stinson, First Methodist Church and the Rev. Peter Koskores, Greek Orthodox, Brockton. The chairman of the

planning committee was Earl McMann, a layman from the First Congregational Church.

Prior to the breakfast communion, services for the Christians were held in their respective churches.



*Dr. George Huntston Williams of Harvard Divinity School, and an observer at the Vatican Council was a speaker at the interfaith community men's communion breakfast at Stoughton (Mass.) community breakfast at the Junior High School cafeteria. More than 400 attended.*

## Universal Bible Week in Dec.

The 46th annual observance of Universal Bible Week will be held this year December 1-8, with December 8, the second Sunday in Advent, designated as Universal Bible Sunday.

The Supreme Court decision of recent months relating to Bible reading and prayer in the public schools serves to focus attention on the great need for families to encourage and practice Bible reading and regular prayer times in the home.

To help families and individuals in this effort the Massachusetts Bible Society has "Bible reading book marks" listing suggested readings from Thanksgiving to Christmas, and also lists for the full year of 1964.

Of help also will be vest pocket size booklets containing the Christmas Message from Luke in the New English Bible Version. A helpful leaflet, "Where to Find it in the Bible," is also available. All of the above materials are offered free to the churches and to Christian organizations or individuals, to help implement concern for a greater use of the Bible, and may be obtained at the Bible House, 41 Bromfield St., Boston 8, Mass.

## Dr. Stoody to Retire As MI Head

The Rev. Dr. Ralph Stoody, New York, general secretary of the Commission on Public Relations and Methodist Information, will retire April 19, 1964. His successor will be the Rev. Dr. Arthur West of Evanston, Ill., an associate secretary of the commission and director of its Chicago office for 15 years.

This was announced Sept. 30 by Bishop Eugene M. Frank of St. Louis, president of the commission, following the annual meeting of the organization. Bishop Frank said the commission granted Dr. Stoody's request to retire on his sixty-eighth birthday, April 19, and elected his successor.

Dr. Stoody, a pioneer in church public relations, is often referred to as the dean of denominational public relations men in America. He has directed the work of the commission for more than 23 years, ever since it was established in 1940 soon after Methodist Unification. Under Dr. Stoody's guidance, The Methodist Church has developed a network of public relations offices. Four (New York, Chicago, Nashville and Washington) are offices of the national commission. In addition, there are 31 serving Methodist episcopal areas.

## Honor Providence Church Members

Miss Clara Pearl Dyer, famed Methodist missionary to China, was among 45 senior citizens honored at a dinner at Mathewson Street Methodist Church, Providence, R. I., on Oct. 9.

Miss Dyer was one of two persons who have been members of the Mathewson Street Church for more than 75 years and she has been a reader of ZIONS HERALD for the same length of time.

The other 75-year member is Harrison C. Howard who was unable to attend the event. The other members honored have been in the church for 50 years or more.

Presiding was Dr. DeWitt C. Clemens, pastor of the church, who arranged the affair. The speaker was Mrs. Bertha W. Jarrett, field representative of the Koinonia Foundation in Baltimore.

Koinonia, a word from the New Testament Greek, means fellowship, sharing in common and friendship.

The unusual program began with a pot-luck supper. Miss Dyer organized the Sunday School of the church and remained active in it until 1907 when she went to North China on an appointment from the Women's Foreign Missionary Society.



*Miss Clara Pearl Dyer, famed missionary to China, was among the 45 senior citizens who were honored at Mathewson Street Church in Providence, R. I., on Oct. 9. Miss Dyer was one of two who have been members of the church for 75 years and she has been a reader of ZIONS HERALD for the same length of time. Standing with her is Dr. DeWitt C. Clemens, pastor of the church.*

In China she had the responsibility for the supervision of 52 Christian schools which have never reopened after they were closed by the Japanese in 1941. Miss Dyer was interned by the Japs for the duration of the war.

Freed by American Marines in 1945 she returned to her former missionary grounds for two years and then in 1947 returned to the Mathewson Street Church. Last July she left Providence to take up her residence at the Bancroft Taylor Rest Home in Ocean Grove, N. J.

## Rolling Ridge Observes 15th Anniversary

A continuing story of service to the Church marked its 15th year recently as the Rolling Ridge Methodist Conference Center in North Andover, commemorated a decade and a half of existence. Beginning with the purchase of a 38-acre estate on October 1, 1948, Rolling Ridge has been developed in the ensuing years as a Center for various kinds of youth and adult church activities. It is estimated that in the neighborhood of 15,000 young people have participated in its summer programs, and in excess of 25,000 youth and adults have attended weekend retreats and conferences during the fall, winter and spring months.

Beginning with an initial investment of \$50,000 for the real estate,

The Methodist Church has improved and added to the property so that the total investment now exceeds \$325,000 with an annual operating budget of \$62,500. This rapid development has been frequently referred to as "The Miracle of Rolling Ridge."

At the annual meeting of the Rolling Ridge Commission, held on October 18 and 19, F. Nelson Bridgham was recognized for his service as treasurer during the entire life span of Rolling Ridge. A resident of Springfield, Mass., and retired president of the Strathmore Paper Company, Mr. Bridgham was recognized by his colleagues on the Commission for the countless number of hours which he has invested in the growth of Rolling Ridge. The current president of the Commission is Vernon D. O'Neill, a vice-president of the John Hancock Insurance Company. The Rev. Donald J. Clark is the Dean-Director in residence at the Ridge.

In the 15 years since the property was purchased, countless improvements and additions have been made so that it is now possible to accommodate 100 people for extended periods of time. Facilities are so developed that three or four groups may meet at the same time. In addition to renovating the main building, a dining room and recreation hall wing have been added, a pool, bath house and garage have been built, and a residence constructed for the Director.

In the course of the meeting, plans and hopes for the future were discussed in an effort to discover additional ways for Rolling Ridge to serve the New England area of The Methodist Church.

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*Joseph Gamson Library dedicated at North Dighton Methodist Church. Left to right: the Rev. John P. Gilbert, pastor; the Rev. Joseph Gamson, former pastor; Mrs. Gamson and the Rev. Homer Ginns, district superintendent of the New Bedford district.*

### Former Waltham Church Staff Member Named Missions Secretary

Miss Miriam Brattain, Minneapolis, Minn., and New York City, has been promoted from associate secretary of missionary education in the Woman's Division of Christian Service to secretary of missionary education, the Methodist Board of Missions recently announced.

Miss Brattain, who has specialized in missionary education work since joining the Board's staff in 1960, succeeds Miss Elizabeth Stinson, who

retired in August after 15 years as secretary of missionary education of the Woman's Division. Miss Brattain will co-ordinate arrangements for summer schools of missions and Christian service of the Woman's Division, where leaders are trained, and will work in other phases of the Division's program of missionary education.

From 1955 until her election to the Board of Missions staff in 1960, Miss Brattain was executive director of the

Young Women's Christian Association unit at Stanford University, Stanford, Calif.

Born in Minneapolis, Miss Brattain is the daughter of Mrs. L. H. Brattain, who now lives in Fort Wayne, Ind. From 1948 to 1951, she was a special-term Methodist missionary teacher at the Baika Girls' School, Osaka, Japan. She has been director of religious education at the Immanuel Methodist Church, Waltham, Mass. Miss Brattain holds the bachelor of arts degree from Ohio Wesleyan University at Delaware and the master of religious education degree from Boston University. Miss Brattain is a member of Grace Methodist Church in New York and has been active in its Woman's Society of Christian Service.

The Board has also announced the election of the Rev. John Victor Samuel, a native of India, as staff member of the Department of Field Cultivation for one year beginning Sept. 1, 1963.

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*Miss Miriam Brattain*

# Hudson Methodists Observe 50th Anniversary

Several former pastors attended the 50th anniversary banquet of the Hudson Methodist Church on Oct. 7.

The church went through a crucial period following the fire which destroyed the old church on Main Street, on the night of Feb. 11, 1911. The Rev. J. Edwin Lacount, the pastor, selected the present site and the architect, the firm of Coolidge and Carlson. Mrs. J. Rex Shepler, daughter of Mr. Lacount, attended the banquet with her father.

Harrison A. Reardon, master of ceremonies and one of the leading laymen of the church, also introduced the Rev. Alliston B. Gifford, another former pastor, who followed Mr. Lacount and completed the job of building the new church.

Another former minister, the Rev. Dr. Arthur D. Stroud, was too ill to be present. Winthrop Learned volunteered to take Mrs. Mildred Brigham to visit him and to let him know that his efforts on behalf of the Hudson Church are gratefully remembered.

The Rev. William M. Grandy, who came to the church in 1922, succeeded in paying off the indebtedness. Dr. Charles E. Carroll succeeded Mr. Grandy. His custom was to visit every member who had not



*Busiest—The hot-dog stand was the busiest one at the annual fair at South Church, Manchester, Conn., on Oct. 19.*

attended church on Sunday during the following week.

Dr. Carroll, now deceased, was succeeded by Dr. Wagner, remembered for his scholarly sermons. After he left in 1934, he transferred to the Congregational denomination.

The Rev. Charles I. Spear was pastor from 1934 to 1938. He and Mrs. Spear returned to Hudson and he served as pastor emeritus, leaving only recently. Serving from 1939 to 1942 was the Rev. Everett Barrows. His popularity is explained by the old axiom: "To have a friend you must be a friend."

The Rev. Albert Anderson served from 1942 to 1945.

The Rev. William Craig Simmer came to the church in 1948 and remained until 1952 when he returned West. The Rev. James Airey came in October, 1952, and remained until 1957. He raised money for repairs and improvements.

The Rev. Robert Holcomb succeeded Mr. Airey in 1957 and remained until 1962.

After relating the pastoral history of the church, Mr. Reardon said: "As I see it, we start a new chapter in the life of this church tonight. . . . Hudson, located in one of the fastest growing industrial regions in America, stands on the threshold of a greater tomorrow. No more fitting way could have been chosen to



*Everyone likes the firetruck. Al Prandini of East Hartford, Conn., had plenty of customers for his fire truck at the big fair at South Church, Manchester, Conn., on October 19.*



*The Hudson Methodist Church observed its 50th anniversary on Sunday, Oct. 6. Left to right: the Rev. Lorimer Sargeant, pastor; Bishop James K. Mathews, preacher; and Robert Wade, chairman of the anniversary committee.*

celebrate this 50th anniversary of our church building than to raise the funds to catch up on deferred payments and make needed improvements. If, in connection with that part of our church not built by hands, we avoid consuming self-righteousness with the Christian spirit, if we make a real effort to develop the Christian virtue of friendliness, I am sure that this church will become more effective in spreading Christ's teachings and accomplishing God's work in this community than ever before. This indeed would be a fitting reward to those ministers and lay members of the church who have worked and sacrificed for it through these many years of Methodism in Hudson."



## Higher Call

Charles W. Bray, a trustee and active member of the Chicopee Falls Methodist Church for 70 years, died Oct. 16, at his home.

In recognition of his contribution to the City of Chicopee and his six-term service as a County Commissioner, all flags on public buildings were lowered to half mast on the day of his funeral, Oct. 19.

He was born in Chicopee, August 27, 1879, and until retirement operated his own real estate and insurance business. He leaves his wife, Grace E. (Harlow) Bray; two daughters, Mrs. Lois McAllister of Bridgetown, N. J., and Mrs. Dorothy H. Winkleblack of Los Angeles, Calif., and five grandchildren.

Mrs. Louise Bruce, wife of retired Professor Robert E. Bruce of 319 South Buena Vista St., Redlands, Calif., died in her sleep on Oct. 20.

Formerly of Newtonville, Mass., Professor and Mrs. Bruce had been active in Methodist missionary work for many years. On two occasions they made round-the-world trips to visit Methodist missionaries in the field. Professor Bruce, prior to his retirement, taught mathematics at the College of Liberal Arts of Boston University.

Mrs. Edith R. Hall, 81, widow of the late Frank H. Hall of Gorham, Me., died Oct. 27 at a Portland, Me., nursing home after a brief illness. Born in Hiram, Me., Feb. 28, 1882, she was the daughter of Ezra and Mary (Howard) Rankin. She attended Hiram and Gorham schools. After her graduation from Gorham Normal School, she taught in South Portland for three years. In 1906 she was graduated from the Lucy Webb Hayes Deaconess Training School in Washington, D. C. She married the Rev. Mr. Hall in 1907.

Active in women's work in all the churches where her husband held pastorates, she also served on the Deaconess Board of the Maine Conference and was a member of the Three Quarter Century Club. She is survived by five sons: the Rev. Carl F. Hall of Gray; Edmund Hall of North Yarmouth; Clayton H. Hall of Bangor; Roland S. Hall of Boston; Richard N. Hall of Portland; six

grandchildren, four nieces and a nephew. Funeral services were held Oct. 30 at a Portland Funeral Home with the Rev. G. Duncan Moores of the Gorham Methodist Church officiating.

Funeral services for Frederick Dewey Van Norman, 100, of Springfield, Mass., were held on Nov. 2 at a Springfield funeral home, with the Rev. Bernard M. Hanninger of Wesley Church officiating. Burial was in the Oak Grove Cemetery.

His industrial career began in Waltham where he and his brothers, Charles and Edmund, both deceased, created the Waltham Watch Tool Co., in 1885. The plant moved to Springfield in 1890 and the name of the firm was changed to the Van Norman Machine Tool Co. and later to the Van Norman Industries, Inc., with subsidiaries in several cities.

He was director of his concern when he was in his nineties and after retiring in 1955 he reported daily to the office, acting in an advisory capacity. Born in Hamilton, Canada,

Dec. 13, 1862, he came to this country when he was 19. He was a steward of Wesley Methodist Church in Springfield for 25 years and later was elected a trustee. He was married in 1921 to Beatrice Ethel Robson of Springfield. He leaves one daughter, Mrs. Barbara Elizabeth Whitman of New Britain, Conn., and five grandchildren.

Mrs. Hester (Douglas) Maynard, 64, of 69 Bay State Road, Boston, Mass., wife of Professor Donald M. Maynard of the School of Theology of Boston University died Nov. 2. Born in West Virginia she studied at Florida State College and Northwestern University. A teacher and active worker for The Methodist Church, she taught English in Taiwan in 1958. Besides her husband she leaves two sons, Donald, Jr., a professor of zoology at the University of Michigan and W. Douglas Maynard of Nashville, Tenn. Funeral services were held at Marsh Chapel, Boston University, on Nov. 5 and burial was in Nashville.



*End of the road for Morgan Memorial and the Church of All Nations. A runaway 13-alarm fire, biggest in Boston since 1872, engulfed a mile area in Boston on Oct. 12, destroying the original Goodwill Workshop, the Charles Hayden Goodwill Inn and the Church of All Nations. The fire was just a step ahead of the bulldozers which would have demolished the buildings in a short time as they had passed into the legal possession of the Massachusetts Turnpike Authority.*

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## BRIEF NOTES

● Ernest Simms, noted oboist and recitalist, presented a program at the Fall Sunday afternoon Musicales at Carter Memorial Methodist Church, Needham Heights recently.

● First Methodist Church, Westboro, Mass., is the recipient of a \$1000.00 gift from Mrs. Ralph Bullen of Allston, Mass., in memory of her late husband. Both were former members of the Westboro church. The money will be used to purchase office furniture and equipment.

● Hamilton's First Methodist Church has two new staffers: Mrs. Harriet Baker becomes organist and choir director and Carlton N. Baker, her husband, is the church's new youth director. Both are natives of Whitinsville, Mass.

● The Rev. Graydon C. Swain has been appointed student supply pastor of the Wellington Community Methodist Church of Medford, effective Oct. 1. Announcement of the appointment was made by the Rev. William J. Ogle, superintendent of the Lynn District.

● Raymond Harsha, Charlton Depot, Mass., has been appointed as director of lay speaking for the Board of Lay Activities for the New England Conference and he will also serve as associate conference lay leader. Announcement was made by James Fraggos, New England Conference lay leader.

● Mrs. Florence Adler of Shelburne Falls, Mass., treasurer of the Methodist Church for 25 years, has been elected corporator of the Shelburne Falls Savings Bank, one of the first women in the country to be so honored. After a number of years with another bank she came to the present bank 18 years ago as assistant treasurer. When the treasurer retired she took his place.

● Bishop James K. Mathews presented a check for \$25,000 to President Harold C. Case of Boston University at an executive meeting of the Board of Trustees from the Board of Education, Division of Higher Education of The Methodist Church on Oct. 17. This check represented one of the first grants of this kind ever made.

● The Rev. Francis J. Ducharme, minister of the First Methodist Church of Orange, Mass., has been designated to conduct services once a

month at the 9118th Air Force Reserve Recover Squadron at Orange, Mass., Municipal Airport.

● The Rev. Ned C. Watts, Jr., has been appointed as assistant pastor of the West Chelmsford Methodist Church effective Oct. 1. He will work directly with the pastor, the Rev. Wayne Moody, and in co-operation with the Commission on Education and the Mission Church School Committee. The announcement was made by Dr. Leslie H. Johnson, superintendent of the Worcester District.

● The Rev. Frank A. Danforth has accepted appointment as the Boston University promotional agent for the Christian Higher Education Fund. This is in addition to his duties as assistant director of the Wesley Foundation in Amherst.

## Decisions Rendered by Judicial Council

Five decisions were rendered by the Judicial Council, supreme court of The Methodist Church, at its annual meeting held on Duke University's campus in Durham, N. C., Oct. 10-12.

*Decision 199* declared that Bishop Dionisio D. Alejandro of the Philippines Central Conference, who became 70 Feb. 19, 1963, continues as bishop until the close of the next regular session of his Central Conference.

*Decision 200* declared that because the Commission on Entertainment and Program of the General Conference is not an "Administrative Agency" its members are not subject to the 12-year tenure limitation.

*Decision 201* denied pension rights to the divorced wife of a minister who had withdrawn under complaints from conference membership. One Council member disqualified himself and one dissented.

*Decision 202* declared that action taken by the New England Annual Conference under the Pension Code dealing with federated churches and with institutions was in conformity with the Discipline.

*Decision 203* affirmed the ruling of Bishop Alejandro which placed the responsibility for annuity years of approved service on the Annual Conference in which the service was performed or its legal successor.

The Rev. Dr. Lester A. Welliver, Harrisburg, Pa., is president of the nine-member body, and the Rev. Dr. A. Wesley Pugh, Lehigh Acres, Fla., is secretary. The Rev. Dr. John D. Humphrey, Grenada, Miss., who succeeded the late Rev. Dr. Lemuel Clegg, sat for the first time with the Council.

A dinner honoring the Council was given by Dean Robert E. Cushman of Duke Divinity School.



*Protestant Communion breakfast for Navy Yard workers held at Old North Church Oct. 20. Left to right: H. R. Burton, Jr.; James H. Bell, the name of this man is missing, the Rev. James R. Marks, chaplain; Bishop James K. Mathews, Melville O. Metcalf, Eugene C. Kneprath, and Dominic Ciampolo.*



# Plan to Relocate Negro Families Endorsed by Bishop Mathews

Bishop James K. Mathews is giving his full support to a plan calling for church sponsorship of the relocation of Negro families.

A plan has been drawn up by Patrick Tompkins, director of Relocation of the Boston Redevelopment Authority, and Malcolm E. Peabody, Jr., staff advisor to the Mayor's Committee on Minority Housing.

Bishop Mathews held a conference with Mr. Peabody and with Mrs. Albert M. Sacks of Belmont, director, Fair Housing, Inc., Freedom House, Roxbury.

The plan is similar in scope to a resolution passed at the New England Conference held in Worcester last Summer.

Admittedly, there are many Negroes who resent this kind of sponsorship while on the other hand there are those who see in it their only hope of leaving the terrible congestion of Negro ghettos.

Under the plan drawn up by the city the church has a major role. The sponsorship plan is one in which individual churches can sponsor the relocation of families from clearance areas.

The plan indicates that unlike the relocation of refugees from Hungary, Cuba and other countries, relocatees from Urban Renewal projects do not generally need jobs, do not have language problems and are entitled to certain financial assistance, such as moving expenses and loan guarantees on houses purchased.

On the other hand since most of the relocatees are Negroes, racial relations problems must be faced.

A church wishing to join the plan may indicate its commitment by informing Patrick Tompkins, director of Family Relocation of the Boston Redevelopment Authority.

The telephone number is Capitol (CA) 7-4270. The BRA will review their files and select a family who wishes to move into the sponsor's community and who is considered as capable for adjustment to the new surroundings.



*Bishop Mathews; Mrs. Albert M. Sacks of Belmont, director, Fair Housing, Inc., Freedom House, Roxbury; and Malcolm E. Peabody, Jr., brother of the governor and staff advisor of the Mayor's Committee on Minority Housing.*



*New educational wing being erected for the Methodist Church at Contoocook, N. H., to take care of the expanding membership. The Rev. Frank G. Kelly is pastor.*

Several families may have to be shown around before final selection is made. Orientation meetings are important. Pastors of churches and those laymen who are working with him should be briefed on house finding techniques, laws governing relocation, the handling of special race problems and the various resources which the church may use.

It is recommended that the church designate two persons who will be the only persons to have contact with the family and the relocation worker.

The question of buying homes for Negro relocatees involves consideration of the income from employment, and credit rating.



*The recently-purchased parsonage for the Contoocook Methodist Church in Contoocook, N. H., adds to the effectiveness of this fast-growing society.*



## Credit Methodist Minister With "Saving Face" of Old Man of the Mountain

When the authors of our now famous survey, made without chains, tripod, spirit level or cross, placed the even more famous Old Man of the Mountain profile on the cover and called it, "The Changing Face of Methodism in New England," they occasioned a great deal of debate.

Critics of the title pointed out that "The Old Man of the Mountains" is not a changing face and can't change because of certain mechanical contrivances introduced into his visage some 47 years ago.

Of course the survey authors were referring not to the rocky profile but to Methodism as a whole in this section, and of course we all agree that a certain amount of change would be welcome.

However, the debate recalled some interesting facts. One is that the face was in grave danger of changing at one point and had it not been for the determination of one Methodist minister, now gone to his reward, the face would now be gone forever and the nation and the world would be considerably poorer.

That clergyman was the Rev. Guy Roberts who died in Whitefield, N. H., on Oct. 31, 1932, at the age of 62.

The profile was discovered by Nathaniel Hall in 1805 while out partridge hunting. He was one of a group building a road from Woodstock (then Peeling). When he saw the face he became so excited he rushed back to camp to tell his fellows workers, forgetting all about the partridges.

For many years, books and booklets extolled this interesting and inspiring profile. Hawthorne drew to it national and world attention with his "The Great Stone Face."

But all assumed that it would go down for all time without change. Then in 1872 a group of members of the Appalachian Mountain Club made a disquieting discovery.

They found that the 30-ton piece of granite which formed the forehead was in danger of slipping over the precipice. It was believed that nothing could be done to save it.

But the Rev. Guy Roberts believed otherwise. He reached the "forehead" in 1915 from the summit and made a number of useful measurements. Next he enlisted the aid of an expert stone

man, E. H. Geddes, manager of the C. H. Hardwick Co., granite quarries in Quincy, who chanced to be vacationing in nearby Littleton, N. H.

Together they inspected the site and made more measurements. Mr. Geddes constructed a model in brass and showed how the granite block could be fastened permanently in place with the aid of Lewis blocks, metal pins, rods and turnbuckles. Measurements made ten months after the original ones showed that the granite block had slipped a distance of an inch and a quarter towards the precipice due to frost and ice heavings.

In the event it had moved another four inches the rock would fall 1200 feet, in all probability breaking off the "nose" as it fell and completely obliterating the face.

Governor R. H. Spaulding of New Hampshire decided to do the work at state expense. The equipment was made by a St. Johnsbury, Vt., firm and in October of 1916 the stone was anchored firmly into place. The entire job was completed in eight days' time.

But the saving of this great monument was due to the persistence and ingenuity of one Methodist minister.



*Mrs. Albert W. Morse and Mrs. Milton Copp take their turn on the inside painting detail of the church in Cumberland, Me. The entire church was given a fresh coat of paint during the Summer months.*

## Women Renovate Cumberland, Me., Church

The Methodist Church in Cumberland, Me., was given an overall face lifting during the Summer months with the ladies pitching in with the men.

Much of the credit for the renewed activity is given to the new pastor, the Rev. Ralph L. Miller, whose contagious energy has given the church a new lease on life.

The church has been painted inside and out mostly by volunteer help; Sunday attendance has increased from ten to 75 and a large vacation Bible school with attendance of over 80 was conducted during the Summer months.

A furnace has been installed and the church has purchased an organ. The Rev. Mr. Miller is also pastor of the Congress Street Church in Portland. The old Ladies Aid Society has been reorganized into the Woman's Society of Christian Service and Mrs. Robert D. Allen has been elected president. A Methodist Youth Fellowship has been formed with Mr. and Mrs. Norman L. Steele and Miss Jean Morrill as advisers and the Methodist Men's Club has been organized with Page Safford as president.

*Mrs. Robert D. Allen (left) and Mrs. Norman L. Steele water geraniums in one of the new window boxes made for the Cumberland (Me.) Methodist church by the church members.*







Church school teacher at St. Stephen's Methodist Church, Marblehead, honored for her 40 years of continuous teaching. Left to right: Keneth Johnson, superintendent of the church school; Mrs. Ernest Collyer, superintendent of the kindergarten department and the Rev. Steven M. Seminerio, pastor.

### Honor Miss Collyer In Marblehead

A special certificate of appreciation was presented to Mrs. Ernest Collyer, superintendent of St. Stephen's Methodist Church, Marblehead, Mass., on Sunday, Sept. 22, in honor of her 40 years of continuous teaching in the church school.

She started teaching in September, 1924, when she accompanied her son, Willis, to church and she has continued ever since and she has been superintendent of the kindergarten department since 1932. Her two grandsons, Michael and Craig Collyer, were students in her department.

Mrs. Collyer credits Miss Mary Goodwin, a teacher at St. Stephen's for over 60 years for her inspiration. She said of Miss Goodwin: "She knew her Bible from one end to the other." She intends to continue with her teaching as long as her health is good "and the Lord is willing."

### WESLEYAN BUILDING

(Concluded from page 7)

ments of ZIONS HERALD and the Boston Wesleyan Association.

Former Governor Bates was toastmaster at the banquet held at the Hotel Vendome. Avery L. Rand, secretary of the association, read communications from the following: the Rev. Dr. Alexander Mann, rector of

Trinity Protestant Episcopal Church; Dr. George A. Gordon, pastor of Old South Church; Dr. George P. Eckman, editor of the *Christian Advocate* of New York City; Dr. William V. Kelley, editor of *The Methodist Review*; Dr. Edgar Blake of the Board of Sunday Schools; Dr. E. Robb Zaring, editor of the *Northwestern Christian Advocate*; Dr. George Whitaker, secretary of the Methodist Historical Society; Dr. W. I. Haven, secretary of the American Bible

Society and son of Bishop Haven, a former editor of the *HERALD*; H. H. Fletcher, assistant managing editor of the *Boston Transcript*; Dr. Howard A. Bridgman, editor of the *Congregationalist*; Dr. J. H. Crooker, Unitarian Church, Roslindale; Col. J. H. Benton, a trustee of the Boston Public Library, Dr. Charles Parkhurst, editor of ZIONS HERALD, spoke and the benediction was pronounced by Dr. William Fairfield Warren of Boston University.

## Inventory Time

### 1. HAVE YOU GIVEN ALL YOU CAN

in this tax year?

If not, will you give something for  
the pensions of retired ministers  
and their widows and orphans?

### 2. HAVE YOU MADE A WILL?

If not, you probably should. Make  
it a New Year's Resolution  
to do so, and

## REMEMBER

### PREACHERS' AID SOCIETY OF THE NEW ENGLAND ANNUAL CONFERENCE OF THE METHODIST CHURCH

The Rev. Harold H. Cramer

Executive Secretary

581 Boylston Street

Boston, Mass. 02116



FROM ZIONS HERALD'S HISTORY. Howard W. Selby, a former president of the Boston Wesleyan Association, at left, presents Churchmanship Award to Dr. John Wear Burton of Sydney, Australia, president-general of the Methodist Church in Australasia, who is at the right. Looking on is the late Bishop Lewis O. Hartman of the Boston Area who was once editor of "Zions Herald," 1920-1944. This presentation was made on January 2, 1946.

## ZIONS HERALD ANNIVERSARY

(Concluded on page 6)

On Wednesday, March 4, 1936, Bishop Hartman wrote: "Everyone apparently agrees that no serious objection to the Evanston plan has been raised except with respect to its treatment of the Negro. It appears to us that, under the truly magnificent vision of the unification of American Methodism that enthral us, many of our most respected leaders have for the moment become blind to the terrible price in terms of race discrimination that must be paid on the plan now under consideration, in return for the consummation of an end for which every devoted Methodist both North and South has long been working and praying. For many years we have preached brotherhood and denounced race discrimination. We now face the problem in the concrete.

"But is it segregation?" someone asks. About four months ago a minister of the Church South dropped in at the HERALD office and asked to be enrolled as a subscriber, at the same time laying down his \$2.50 on the desk. Not willing to receive the subscription under any false pretenses, the editor warned the caller that he might not like the HERALD'S position on unification in opposition to the segregation of the Negro.

"Segregation?" came the reply 'that is just what we want. We want to segregate the nigger.'

... "There is another side to the picture. It is the Negro membership of the Methodist Episcopal Church huddled together in a separate jurisdiction like the slaves in their little cabins on the great plantations of the South in pre-war days. 'No worse,' say the proponents of the Evanston plan, than our treatment of the Negro in the past. 'No worse!' What a defense at a time when the clash of color is bringing the world to the verge of disaster. We think the proposal to set off the Negro is far worse than the situation in the past, which God knows has been bad enough.

"But if the plan for the Negro is no worse, then in this age of enlightenment and progress it is worse. A leading educator who supported the Evanston plan recently said in substance: 'I oppose discrimination against the Negro; I also oppose discrimination in his favor. Does the jurisdictional scheme worked out on a perfectly normal geographical principle for white men, and a clear cut racial demarcation for black men constitute discrimination in favor of the Negro? If so, the discrimination should be remedied.'"

Three decades have passed since those words were written and still the fight goes on. Africa has been largely liberated, the fringes of space have been pierced, we have seen the beginnings of school integration in the South and slowly but surely we see our Negro brothers coming into their own as God meant them to do.

And tonight ZIONS HERALD like some noble patrician, poor in worldly goods but rich in character and integrity, still lives because this journal, perhaps all others, is still needed.

## War Toys for the Prince of Peace

(Concluded from page 2)

play. We adults may not consciously teach the children to shoot and mow down certain groups in our society and certain people from other lands—but somehow the children "absorb" our intentions.

We have heard also—in a different but basically related concern—of some people of color who are waging what amounts to a boycott against manufacturers of dolls who insist that all their dolls must have Anglo-Saxon or Germanic features and be "white." Can a Negro or Asiatic child express affection *only* for a "white" doll—emblematic of a white child? The crusade for dolls of all races is perhaps an expression of the artistic and religious conception that Jesus—as a Babe or as a Man—can best be represented to any people as of their own race or color: He is interracial in character, the Son of the God who created all races.

Of course, this matter of toys of the space-military age is only one expression of the deterioration, and the profit-absorption, that have taken over the Christmas observance. Liquor in "Christmas wrappings" has long been an abomination to the season; and here again millions of dollars are spent annually to sell this "product" to the celebrating public.

—W. W. REID

ZIONS HERALD





## **Program**

# **ZIONS HERALD 140th ANNIVERSARY DINNER**

*50th Anniversary of the Wesleyan Building*

**George Sherman Union, Boston University, Nov. 25, 1963**

### **INVOCATION:**

**Dr. Guy H. Wayne, Boston District superintendent**

### **INTRODUCTION OF HEAD TABLE GUESTS:**

**Henry W. Webster, president of the Boston Wesleyan Association**

### **MUSIC:**

**Dr. James R. Houghton of Boston University School of Music**

### **SPEAKERS:**

**Bishop John Wesley Lord of the Washington, D. C., Area of The Methodist Church**

**Dr. Emory Stevens Bucke, Book Editor, Methodist Publishing House, Nashville, Tennessee**

**Bishop James K. Mathews of the Boston Area of The Methodist Church**

### **BENEDICTION:**

**The Rev. William J. Ogle, Lynn District super**

Theology Library  
Claremont, Calif.



ZIONS

# HERALD

New England Methodist Monthly

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# ZIONS HERALD

New England Methodist Monthly

Established in 1823

Volume 141

No. 12

December, 1963

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Warren C. Carberg, Editor  
Peter Grillo, Assistant Editor

Members of the Boston Wesleyan Association: Henry W. Webster, president; Arthur T. Gregorian, vice-president; Loring W. Powell, treasurer; Vincent P. Clarke, secretary; Alden Eberly, auditor. Lewis A. Gray, Russell W. MacLaren, Dr. Emerson Sylvester, and Robert T. Sanford, board of directors with the officers. Howard D. Brewer, Lewis M. Hollingsworth, Stephen C. Luce, Jr., Arland A. Dirlam, James Fraggos, Mason Hartman, and Henry C. Young.

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## Peace on Earth

During this Holy Season  
we wish to extend our  
very best wishes to all our  
friends and subscribers.

## On the Cover . . .

"... And lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was."

## Inside Front Cover . . .

In 1960 the then Senator John F. Kennedy and his wife, Jacqueline, cast their ballots in the Presidential election at the polling place booth in Old West Church, then the West End branch of the Boston Public Library, and now in the process of being restored as a Methodist church.

## Inside Back Cover . . .

"And they went with haste, and found Mary and Joseph, and the babe lying in a manger. And when they saw it they made known the saying which had been told them concerning this child; and all who heard it wondered at what the shepherds told them."

## Back Cover . . .

Governor Peabody addresses Massachusetts Council of Churches. Left to right: Bishop James K. Mathews, Methodist bishop of New England and retiring council head; Governor Peabody and the Rev. Dr. Albert J. Penner, president of the Massachusetts Congregational Christian Conference, newly-elected council president.

## At Christmas Time

When you wish to remember a special Methodist friend, why not consider a year's gift subscription to ZIONS HERALD? Each month its 24 pages of articles and pictures tell the story of Methodism in New England - more completely than any other publication. A gift card will be sent, in the donor's name, to any recipient if requested. ZIONS HERALD, 581 Boylston Street, Boston, Mass. 02116

# Editorials

## Our Christmas Prayer

At Arlington National Cemetery the stars twinkle in a world that dreams on in Christmas peace.

Once they were young. Once they knew the sound of bugles echoing above the rattle of gun fire, and the sweet smell of death.

They saw the steep slopes of Gettysburg, the sunken road of Antietam, San Juan Hill, Bois de Belleau, the wreckage-strewn waters of the Pacific, and the Beachheads of Normandy.

Here lie our bravest and our best. Here are the men who sacrificed the finest years for their country's good.

One lies here beneath the eternal flame, who only yesterday was with us. He was part of our immediate past and our future. On his young shoulders he carried the intolerable burden of America.

The burden of violent, unjust and sometimes foolish men, even as you and I. He carried the burden with patience and wisdom.

But today the snow falls soft on the white stones at Arlington, in a world of quietude and peace.

"Taps" has blown its last poignant notes for these men.

The storm and turmoil of the world they have left behind goes on without them.

In time all, or nearly all, will have been forgotten.

But here and there are men whose memory will remain green as long as water flows and grass grows.

For today sleeping in a world of yuletide peace is one who indeed belongs to the ages.

Our one prayer is that his death will not be in vain—that by dying, he quelled, even a little, the tremendous reservoir of hate and bigotry and misunderstanding with which this country is cursed.

Let us hope that he gave to us a little more love and understanding.

That is our Christmas prayer.

## The Church's Stand on Race

*Editor's Note: The following is the statement on race adopted by the Council of Bishops of The Methodist Church, November 13, 1963, in Detroit, Michigan.*

The Methodist Church stands for equal rights of all racial, cultural, and religious groups. We confess with deep penitence that our performance as a

church has not kept pace with our profession. The right to choose a place of residence, to enter a school, to secure employment, to vote or to join a church, should in no way be limited by a person's race or culture.

The Methodist Church must build and demonstrate within its own organization and program a Fellowship without racial barriers. The church must also work to change those community patterns in which racial segregation appears, including education, housing, voting, employment and the use of public facilities. To insist that restaurants, schools, business establishments, and hotels provide equal accommodations for all peoples without regard to race or color, but to exempt the church from the same requirements is to be guilty of absurdity as well as sin.

We urge our pastors upon whom rests the responsibility of receiving persons into the church, to receive all who are qualified and who desire to be received without regard to race, color, or national origin, and we individually and collectively pledge them our support as they do so. The Methodist Church is an inclusive church.

We decry, on legal as well as Christian grounds, the denial to any person of any color or race the right of membership or the right to worship in any Methodist Church. Further, to move to arrest any persons attempting to worship is to us an outrage.

We call upon all Methodist institutions where such has not been done, to bring their racial policies and practices in line with the Christian principles of racial inclusiveness to which we are committed.

We affirm the legality and right of those minorities who are oppressed anywhere in the world, to protest, to assemble in public, and to agitate "for the redress of grievances," provided this is done in an orderly way. A public march as a vast petition for attention and justice is in line with the principles on which this nation was founded. The recent march in Washington provided a spectacular and well-directed move of this kind.

We note with satisfaction the increasing appreciation in our land and over the world of a growing spirit of justice and good will which in time will enable our people, both as churchmen and as citizens, to resolve unbrotherly tensions. Much has been accomplished and much more will be accomplished as the months go by. Constructive, if unnoticed, work has been going on over our whole land and our church has been among the foremost in calling for

(Concluded on page 21)



# Massachusetts Council of Churches Condemns Racial Bias in Assembly Action

*delegates hear Dr. Mays  
and Governor Peabody*

The eleventh denomination Massachusetts Council of Churches urged positive programs to end racial discrimination and deplorable conditions for the mentally ill.

The annual assembly on Nov. 7, began with a worship service at Trinity Church with an address by Dr. Benjamin E. Mays, president of Morehouse College in Atlanta, Ga.

At the meeting at John Hancock Building delegates passed six resolutions, elected new officers and considered amendments to the Council Constitution.

A resolution was passed unanimously against racial bias urging "that each denomination, local coun-

cil of churches, and local church, related to the MCC be urged to work openly for the obliteration of this cruel and inhuman process of racial discrimination, no matter when, or in whom it is made manifest."

The resolution called for "closer co-ordination with other organizations; such as, the National Association for the Advancement of Colored People, the Committee on Racial Equality, and others, in forming step-by-step programs to fight discrimination in church membership, housing employment and schools."

On the subject of mental health the Council passed a five-point resolution calling in part for more personal

visitation of the mentally ill and practical steps to alleviation of distress and privation as may be found.

Delegates voted unanimously to request MCC denominations to recognize chaplains to the mentally ill as bona fide ministers receiving the same support and benefits as the parish ministers.

The assembly passed resolutions recommending co-operation between Catholics and Protestants in striving for Christian unity and co-operation. Joint action programs, study and conversations at the local level, exchange of speaking engagements and social interchange were recommended.

The assembly, by near unanimous vote, opposed legislation to make grants or loans available to sectarian institutions for construction of facilities. Opposition was also expressed for the use of public funds in any form for private sectarian groups.

Members were encouraged to sign the two initiative petitions sponsored by the Mass. League of Women Voters, the Mass. Junior Chamber of Commerce, the Mass. Federation of Taxpayers' Association, and the Council for Constitutional Reform in Massachusetts. One petition would repeal the statutory powers of the Governor's Council and the other would consolidate overlapping agencies and change the governor's term from two to four years.

The assembly voted 99 to 50 to table major amendments to the state council constitution until next year's assembly. The amendments deal with membership requirements and a theological basis for church co-operation.

Dr. Mays, in his address at the worship service, said at the present rate it would take up to 2,000 years to desegregate completely the schools in the deep south.

A tri-faith panel discussion was held on what Bay Staters can do to improve racial relations in Massachusetts. Panel members were: Rabbi Albert I. Gordon of Temple Emanuel in Newton Centre; the Right Rev. Msgr. Edward G. Murray, pastor of Sacred Heart Church in Roslindale; and the Right Rev. John M. Burgess, Suffragan Bishop of the Episcopal Diocese of Massachusetts.

(Concluded on page 23)



*In pulpit of famed Trinity Church Dr. Benjamin E. Mays of Morehouse College in Atlanta, Georgia, addresses delegates to annual assembly of Massachusetts Council of Churches.*

# The Gift of a Man

*a protestant  
interpretation of the  
life and death  
of John F. Kennedy*

*by Bishop James K. Mathews*

An address presented at the interdenominational service at the Washington Cathedral on November 24 in memory of the late John Fitzgerald Kennedy, President of the United States.

Today, Americans can have but one thought; for we have been present at a new crucifixion. A people who could endure the villainous murder of Medgar Evers without undue remorse, who could observe the slaughter of the innocents by a bomb in a Birmingham church and not really cry out for justice, have called for a yet more costly sacrifice—that of the President of their country. Truly, then, Americans are weeping not only for him but for themselves.

We react, indeed, in anger and sorrow; but do we react sufficiently in repentance? To fail to miss the message of God in this tragic hour would be to allow yet another martyr to have died in vain.

For martyr he was, as surely as those who have died for their vision in earlier ages: a martyr at the hands of extremists of every kind, as well as at the hands of the comfortable captives of the *status quo* which most of us have become; a martyr to those who enjoy prejudices a century out of date, and those who refuse to live in the day which God has given to us.

To take seriously the death of a martyr is to take the meaning of that death upon ourselves. For in his mortal wound is our own hurt and the hurt of all mankind.

We are a proud, and even arrogant, people who have told ourselves that this sort of thing could not happen here. In more primitive periods of our history, yes. Among more primitive peoples even today. But not here! What could *not* happen *has* happened and it has happened to us all.

More than this, all of us have had a part in the slaying of our President. It was good people who crucified our Lord, and not merely those who acted as His executioners. By our silence, by our inaction, by our willingness that heavy burdens be borne by one man alone, by our readiness to allow evil to be called good and good evil, by our continued toleration of ancient injustices, by our failure to address ourselves to this day—by these means we all have had a part in the assassination.

In particular measure, we of the church must bear a heavy share of responsibility. For we are those who speak for God. We are His people and the sheep of His pasture. We are the Body of Christ, which bears His wounds. We are the sentinels of civilization, but we have failed to sound the alarm. We have been *conformed* to the social order we were supposed to have *informed*. Alas, the garments of the slayer are at *our* feet. Therefore, "the time has come for judgment to begin with the household of God."

Our Lord says: "Every one to whom much is given, of him will much be required." This word of God is a summons to accountability, just as the events of these days are a summons to accountability. For all too long now we have not been called to account: either to one another; or to the world; or to God. We have been ready to *receive* abundantly of God's grace, but it is when the *demands* of that grace are upon us that we fail to measure up.



We call this Thanksgiving Sunday, when we are supposed to acknowledge the mercy of God. It is not really a question of whether or not it is proper for us to celebrate Thanksgiving at such a tragic hour as this. The fact is that we as a people have allowed Thanksgiving, as a significant day, to be lost long ago. It has been reduced to feasting and football. It has become "a pleasant interlude between leaf-raking and snow-shoveling." This holiday, far from being a *holy* day, has become a hollow day. Having eaten our fill, and that in the midst of a hungry world, we are left with an empty feeling.

Fundamentally, we have been seized by a forgetfulness of nation-wide proportions. Abraham Lincoln told a war-torn nation in his Thanksgiving Proclamation in November, 1863:

"We have forgotten the gracious Hand which has preserved us in peace and multiplied and enriched and strengthened us, and have vainly imagined in the deceitfulness of our hearts that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become to self-sufficient to feel the necessity of redeeming and preserving Grace, too proud to pray to the God that made us."

If this was true then, how much more is it true today, exactly one hundred years later! so it was that in President Kennedy's Thanksgiving Proclamation of November, 1963, he said:

"... as we express our gratitude, we must never forget that the highest appreciation is not to utter words but to live by them. Let us therefore proclaim our gratitude to Providence for manifold blessings—let us be humbly thankful for inherited ideals—and let us resolve to share those blessings and those ideals with our fellow human beings throughout the world."

Yes, we have been seized by forgetfulness. No wonder we debate about our national purpose! No wonder we worry about what other nations shall think of us as a people! Is it not here that we have lost our way? We have forgotten who we are. We have forgotten whose we are. We have forgotten whence we have come. Therefore we do not know where we are going.

"Much has been given to us," yet we have been a thoughtless and thankless people. I do not mean merely that we have been given abundant harvests and a proud heritage. These, we have come to take for granted. Rather, *we have been given a man*. And this man has been, in an astonishing way, a symbol of the changing world in which we live, a constant flowing river of change which has not left any part of earth untouched.

For John Fitzgerald Kennedy represented and embodied a brand-new world. Indeed, he grasped for it by means of the image of the New Frontier, not merely as a political implement, but as a present reality. So radically has the whole climate of mankind changed that one could almost say that a person living at the beginning of this century would have been more at home in Julius Caesar's time than in our own. This cultural revolution in which we find ourselves was that for which our late President stood.

Again, he made valiant efforts to give a new sense of mission to us as a nation. This does not mean that he solved all our problems for us but that he was, by virtue of office and by deliberate intent, in the very middle of the dramatic struggles that characterize our age. This sense of mission, involving the welfare of all civilization, has scarcely ever been as well articulated as it was in his Inaugural Address. Nor has a more imaginative token of it been created than the Peace Corps. So it was that one Peace Corps volunteer said last Friday, "I myself am a part of the legacy he left to the world." Young Americans, in particular, seemed to catch what this man symbolized.

Moreover, he invited and encouraged a new human dignity—a freedom for man *now*. If this was to have meaning, through Americans, throughout the world, it had to have substance *now* within our own borders. Therefore, the Negro citizens, patient for a hundred years, were encouraged by President Kennedy to become a new people. That is to say, they have decided to be the free people our Constitution and the gospel of Jesus Christ say they are. When men determine to be free, there is an unanswerable quality about their determination.

From the Hebrew-Christian perspective, all of this is the work of God. For God is a God who acts in history; indeed, who makes history and gives meaning to human events. The President saw precisely this when he declared, "Here on earth God's work must truly be our own."

We have assuredly been given much in our day, but some factors in our national life have said "No!" to it all. They have said "No!" to a brand-new world; "No!" to national involvement in the whole process of civilization; "No!" to the fulfillment now of human dignity. For all this, the high price of martyrdom has been paid! A martyr is, literally, a witness, and this is the witness we have been given.

Great gifts demand great responsibility. For "every one to whom much is given, of him will much be required." What, in the light of this sacrifice, does the Lord require of us? All humankind will be watching what we do in response, for when a people takes its own history seriously, every man's history is involved.

(Concluded on page 21)

"... Kennedy represented and embodied  
a brand new world."

an attractive addition—

# St. Paul's, Newport, R.I. Dedicates Parish House

*enthusiastic congregation  
contributes money, gifts*

St. Paul's Church in Newport, R. I., is one of our most beautiful colonial-style churches. Francis Asbury preached here in 1809, after riding 200 miles in six days.

On Nov. 3, when St. Paul's dedicated a new parish house there was considerable interest in the event. It all started in February, 1956, when the official board invited a fund-raising company to plan a drive that would pay for a much-needed parish house.

At that time a building committee was appointed under the direction of the Rev. David Carter, the then pastor. Dr. William A. Watkinson was named chairman of the fund-raising committee and chairman of the building committee.

Others appointed were: Dr. Ray Rice Moody, Samuel J. Briden, Chaplain Merrill N. Young, U. S. N., Harry J. Lowndes, and secretary Frederick L. Vogt, Jr. Names added after two had left the parish were: Rufus E. D. Bailey, John Little, Robert B. Wilson, and Rowland T. Peckham.

Construction was started in November, 1959, by Little & Sons and completed in 1960. The \$48,000 parish house includes three classrooms, a fellowship hall, the pastor's study and the church office. The building has seven heating zones. The builder



*Parish house at left dedicated at St. Paul's Methodist Church on Sunday, Nov. 3. The new parish house includes three large classrooms, a fellowship hall, a pastor's study and church office.*

gave to the new house the lavatories, a fire place and an air-cooled bubbler.

A large bequest from the estate of Julia Caroline Olney made possible the early dismissal of the mortgage.

The dedicatory address was by the Rev. Morrill O. Martin, superintendent of the Providence district. Dr.

William A. Watkinson, building chairman, presented "the building to be dedicated to the glory of Almighty God and the purpose of worship, fellowship, service and study," to Robert B. Wilson, current chairman of the board of trustees.

Mr. Wilson read the gifts and memorial in the pastor's study, the desk and chair dedicated to the memory of Commander Clyde C. Sapp by the Methodist Men's Club, the drapes by William Fullerton and a brass cross by an anonymous donor.

Mrs. Harry Lowndes and Miss Ruth Anderson gave \$100 toward chairs for the primary department of the church school in memory of their sister, Miss Esther Anderson.

The drapes in the church office were given by Mr. and Mrs. George F. Ward, Jr.; the fireplace screen and accessories by the Woman's Society of Christian Service and the Methodist Men's Club; roller shades by Earle Popple and Son; and the Julia Caroline Olney Memorial Room by the trustees of St. Paul's.

An act of dedication responses was led by the Rev. Matt Mees, pastor. Carroll Clark sang the *Lord's Prayer* accompanied by Mrs. Clark. The benediction was given by the Rev. David Carter, a former pastor.

Special guests were the Rev. and Mrs. Samuel A. Livingstone; the Rev. and Mrs. Frederick L. Yarger and the Rev. and Mrs. Gordon Gale of the Aquidneck Island Methodists. Following the ceremonies tea was served by Mrs. F. Gould Wyatt, Mrs. Charles E. Gilden, Jr., Miss Ruth Lowndes, Mrs. Harold Grinnell, W.S.C.S. November chairman of social activities; Mrs. George F. Ward, Jr., Mrs. Ruth Quinn, and Mrs. Florence Kopstead.

The dedication committee included: Commander A. Curtis Bessette and Dr. William A. Watkinson, co-chairmen; Dr. and Mrs. Jack T. Jones, chairman of the dedication program; Mrs. F. Gould Wyatt, chairman, entertainment, E. Maxwell Cooke; setup chairmen: Thomas W. McGraw, Charles P. Fortier, Mrs. Jay Rice Moody, Captain W. Cole, Robert L. Barrows, and Robert K. Pratt, charge lay leader.





# A Woman's World

## News of W.S.C.S. Groups in the Area

by Mrs. Melvin E. Lawrence  
**New England Conference  
News**

"Be not afraid; for behold, I bring you good news of a great joy which will come to all the people;"

—*Luke 2:10 R.S.V.*

In this day of fears and uncertainties this is an assurance that we cling to and feel the warmth of security and comfort.

Societies by this time have held their December meeting and so this is a personal word to the members who will be having their own observance.

The quiet simplicity of the event of God's Son coming to live on earth, to make known to all the "Way of Life," gave little indication of the depth, outreach and penetration it was to have in all of life, through all time.

Is your observance worthy of this memorable event?

Is the glow of the star desecrated by the multi-colored array of eye-blinding lights?

Is your gift giving an exchange measured dollar for dollar?

Have man-made trappings obscured the beauty of Christmas?

Christmas is a time of loving—reaching from God to man and from man to God.

Let not your eyes be so dimmed by light that you miss the love light in another's eyes.

Let not your ears be so deaf that they cannot hear the sweet soft melody of, "I love you."

Let not your tongue be so busy that there is no time to say, "I love you."

Let your gifts be given because you love and you receive because you are loved.

Christmas is the Season of Love.

Each officer of the Woman's Society of Christian Service is in the sixth month of her term of office in the current year. If she has been faithful to her task she has attended a conference school of missions, a district meeting, a workshop, a seminar, several executive meetings, her monthly society meeting, an observance of the call to prayer and self denial, and a trip to the United Nations. She has studied the Charter of Racial Policies and has endorsed its objectives by her own personal commitment. Prior to November 15, she would fill out a report and record and note her stewardship.

On checking this list of activity in addition to other responsibilities that must be met, one may have a feeling that it is all too much. It would be too much if it were just activity, but ours is activity with meaning, content and resultant action. Our program gives an opportunity for growth and helps us to walk forward into new fields of knowledge and understanding.

Not all societies are aware of the richness of the program and this is one of the important functions of the district and conference officers.

If your society needs help in any area please contact your district president and she will arrange for a "team" to visit you. This team is made up of officers skilled in making

the work of the society meaningful to you.

Dorothy Clarke Wilson, noted playwright and novelist, has been in the New England Conference during these past weeks. For many who attended the meetings this would be a first in awakening them to the wonderful work of Dr. Ida Scudder and Dr. Mary Verghese.

Because Mrs. Wilson shared with us in pictures and lectures we now see India in a new light and have a greater appreciation of her people and what they are trying to accomplish.

Mrs. Wilson is the wife of a Methodist minister in the Maine Conference.

Miss Ann Eaton, field worker of the Wesleyan Service Guild, has been meeting with groups in the New England Conference in an effort to interpret the purpose and work of the Wesleyan Service Guild.

This organization provides a channel within the local church through which employed women may participate in the program of the woman's Division of Christian Service.

If your church has employed women within its membership, who are not members of the Woman's Society, then you are obligated to consider this organization that has been formed in order that these persons may have a place in a program offering spiritual enrichment, Christian fellowship, and the opportunity to take an active part in developing a world Christian community.

Miss Eaton was the house guest of Miss Elizabeth Chipman, 63 Edgewood Road, Cochituate. Miss Chipman is the Conference Secretary of the Wesleyan Service Guild.

Serving as District Secretaries of the Wesleyan Service Guild are: Boston District, Mrs. Marylou Johnstone, 48 Arlington Rd., Waltham; Lynn District, Mrs. James C. Patience, 453 Washington St., Gloucester; Worcester District, Miss Hulda Karlson, 23 Institute Rd., Worcester.

# Protestant— Roman Catholic Unity:

dilemma,

delusion,

dream or desire?

by the Rev. William H. Duvall

A dialogue between the Church forces of thesis and antithesis towards a synthesis has been in process for some time. Some seven years ago, when I was directing the Quincy Council of Churches, we enlisted several Roman Catholic Churches in our Hospital program. Then, three years ago at the N. C. C. Social Action Convention in Cleveland, several ranking Roman Catholic priests gladly participated and seemed pleased with their liberal ecumenical wing that had just won an election. This has been presumably going on everywhere until it finally broke out at the top level in Rome under Pope John XXIII, whose motivation was "Other Sheep I have that are not of this fold." This dominated his rule more than the text giving Peter the keys to the Kingdom. I feel that Pope John tried to be what his name and number symbolized: he wanted to be a Papa to all mankind; he wanted to emulate love as revealed in St. John and felt that the 23rd Psalm gave an impetus to the unity he was promoting.

Unity is a strange term—it could mean physical unity or spiritual unity, or it could be one of the Council type. We Methodists, along with most other denominations, have physical unity but are far away from spiritual unity—at least I never found any in the Churches I served—there are all types of belief and faith. There is physical unity in the Roman Catholic Church, but not spiritual unity—otherwise why this ecumenical conference? At the White House Conference on the Aging, I was a scribe of one group along with a nun; we were together one afternoon looking for a room—to draw up a

report. A lady came up to her and offered us her room, since the nun belonged to the Sisters of St. Joseph; she said in no uncertain terms that she wouldn't do it if she were a Dominican.

So, if there is to be physical unity or a Council of Churches Unity, let us not expect spiritual oneness, except as a few basic prerogatives are found. I think that Pope Paul would go along with this—he seems to be rational about this unity business—Maryology, for instance, they do not expect that to be accepted. Yet most people when they talk about unity expect spiritual oneness, when that is the last thing they should expect—for there isn't one denomination that has it.

Along with it, the Greek Church says it must be democratic and diversified. This would necessitate a bill of rights spelling out some of it. Many of the creeds would have to be optional, as would the types of worship. There would also have to be a representation in the governing body of the several groups involved. In some ways having one Administrator carrying out the program of and being responsible to the governing body is quite necessary. This is one feature many of our Protestant Churches could use.

With human nature as it is, unity poses a dilemma. Our thinking, our experiences and our motivations have not been geared to unity with the Roman Catholic Church—anything but that. Can we switch that fast and still feel that we are doing it sincerely, wisely and honorably? The Greek Orthodox Church called the Roman Catholic centrist and absolutist and has indicated that



it will resist unity. Some eleven Churches do not have delegates at the present Conference.

The World Council of Churches asks for the removal of causes of offense—mixed marriage laws, rebaptism, proselytism, and some other religious restrictions. Their friendly approach does not mean that the great issues of faith have been settled. In some minds, there is the feeling that the left hand doesn't know what the right hand is doing. Yet, in this unity business, I don't think that we ought to be too negative nor holier-than-thou, saying: Yes, but how far will they go and what will they give—implying nothing. We have a lot of inconsequentialists also (ask the Unitarians what they are). I do not think it is a paper tiger with atomic teeth.

Then there is the Italian Curia—very conservative and exerting great pressure. This council is trying to internationalize it. The Curia dislikes Fr. Kung, Dean of the Roman Catholic Faculty at Tübingen; they have silenced three of France's Bishops, an Austrian and Fr. Murray of Washington and are working to silence him. St. Louis University gave Fr. Kung an honorary degree; this Curia is trying to make all Roman Catholic educational institutions clear honorary degrees with the Pope. To combat this, Fr. Graham urges a "civil rights" policy for priests. The bishops, too, feel that they have been errand boys too long, when they are just as truly descendants of the Apostles as is the Pope. This also will be modified.

As we think of dilemmas, there is a heading in large type in *The Pilot*, "Fr. McKenzie at a Catholic Educational Conference condemns their educational methods and the ways in which they are brainwashing their youth." In the next column, there is a news item headed, "Catholic Pharmacists Hold Convention," as though there were a Catholic medical language. The two do not go together.

Pope Paul reached a high point in humility when, addressing the Ecumenical Conference, he said, "If we are to blame for that separation, we humbly beg God's forgiveness and ask pardon, too, of our brethren who feel that they have been injured by us. May the Heavenly Father deign to hear our prayers and grant us true brotherly peace.

I realize that I have combined somewhat Dilemma and Delusion. This latter also somewhat depends on the spirit of those involved; if we are uncompromising on problems and will not subordinate any issues to the greater good,

then delusion is bound to occur—we make it that way. We could and still can be deluded about unity among Protestants and Orthodox Christians, but dialogue is continuing and with the Roman Catholics it has only begun. James M. Wall, in the *Christian Advocate* quotes about Montreal, "We regret that we have been unable to reach agreement on Intercommunion." He adds, "the earth grew dark, the eclipse of the sun was on. In a pre-scientific day, it might have been taken as a message of displeasure from on high; and who can say, perhaps it was." I wonder if a shift in observers or new committees might help; it would give a new approach and deepen the interest.

If we aren't careful, a new generation will come along that will have little concern about Communion at all and Apostolic Succession or any basic Christian matters, while the real essentials of Christ's gospel go unheard. This is where we really are deluded! As Bonhoeffer writes, "To be a Christian does not mean to be religious in a particular way, to cultivate some form of asceticism, but to be a man—participating in the suffering of God in the life of the world." Bishop Robinson in *Honest to God* writes "a right relationship with God is dependent on nothing; in fact, religion could be the greatest barrier to it."

*The Pilot* ran an interview with Archbishop Ramsey, the 100th Archbishop of Canterbury, and the first interview in a Roman Catholic press. He adds that the Roman Catholic Church should refrain from fresh dogmas and emphasize Scripture rather than Papal Infallibility and the Immaculate Conception—"I regard myself as a true Hierarchy in a true Hierarchy within the Church of Christ and not living on the penumbra." He adds that there is a need to wrestle with dogma instead of being so sure of it. "Truth is the same, but the Church can err in the mode of presentation." Dr. Vischer asks the Roman Catholic Church to use the phrase, "The faithful in Christ" instead of "non-Catholic."

There is a movement on foot to get away from so much ostentation; titles and places isolate the clergy, not only from the workers, but from one another. Archbishop Camera suggests they all leave their gold and silver crosses at the feet of the Pope in exchange for plain wooden ones. Somebody ought to do something about the convents. Cardinal Cushing visited the Cistercian Nuns recently and asked what he could do for the sisters; the answer came, "Let them talk at dinner." Their communal day is from 3.00 A. M. to 8.00 P. M.

Discovering the application of verses of Scripture, "That they all may be one" and "Other Sheep," we begin to dream—partly because we are ashamed of our divisiveness at home and abroad. Cardinal Léger finds Baptism as a common bond and worries about Peace, saying "If the Churches do not bring this peace to the world, if they do not give witness of the unity in Christ, the 20th century may lose its opportunity of salvation." The Cardinal gave an informal dinner for fifty members of the World Council of Churches. *The Pilot* writes about it, "Across the border a few years ago, Catholics were forbidden, by another Cardinal through an express decree, to attend an earlier World Council of Churches Conference at Evanston. We have done more than enter into a new climate, we have set in a new direction."

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"... most people when they talk about unity expect spiritual oneness . . . there isn't one denomination that has it."

“... the Reformation Sunday program?  
I have never heard of anything else being  
emphasized than the break with Rome”

I see many Roman Catholic leaders dreaming out loud. As I further quote *The Pilot*, Boston rates itself ahead in making inter-religious contacts; it says that the pioneers of Ecumenicity had to pass through some pretty tough weather. Daniel Callahan in *Commonweal* is supporting a change from the Sacral State to a neutral one, for it would leave religion on its own resources and effectively challenge its essential mission.

Fr. O'Donahue of St. John's Seminary spoke at an Education Conference, “One cannot but hope that Vatican II will not hesitate to be as bold as its forbears at Trent (just 400 years ago) in adjusting the traditional manner of clerical education to the needs of the present day. A sincere and open ear must be lent to those Catholics and Protestants who have been concerned enough to write upon this important subject.”

There seems to be a desire on the part of Protestants and Roman Catholics to talk about Unity. Cardinal Cushing places actual unity as some decades away; the leaders of Protestantism are very willing to dialogue on this subject, with a hope of better fellowship and some kind of eventual unity. Visser t' Hooft writes that dialogue must include a process of mutual correction and deplores two world bodies being in competition. I might insert here a quote from Father Casey in a recent *Pilot*: “This question comes to my lips now, at the beginning of the communion breakfast, women's club, Sodality and Holy Name talk season. Don't our Catholics in the east here know that there is a Council on and a revolution of sorts? Judging by the topics announced for the forthcoming meetings, in the publicity they cadge from the newspapers, they do not. The topics are the same as they have been for years: the vestments of the Mass; the miracles at Lourdes; pornographic literature; or, God help us, how to make costume jewelry out of tin cans, or pen wipers out of old shoe-tops. They have been under discussion since the turn of the century, some in the last century, and they crowd out the burning topics of the day.”

Catholic membership was aired at Montreal. One of the five official Catholic observers, Father Gregory Baum, O. S. A., of Toronto, said “No dogmatic obstacle exists to prevent the Catholic Church from joining the World Council of Churches. Roman Catholic presence was felt in the World Council policy meeting at Rochester, N. Y., August 26-September 2. A local arch-diocesan committee on Ecumenicity is organized locally to emphasize the continuing interest of Catholics on the local level with other Christian bodies. We will have to go to work on the Masons to get a meeting with the Knights of Columbus.”

Father Casey of Lexington is a very interesting character. He has an article in *The Pilot* called “Driftwood.” He writes that the second half of the Ecumenical

Council may not have as many front pages as before, but there will be more scoring in the second half. On September 14, he wrote about Hot Lines (having in mind the Moscow line) between the Churches: “Interchurch Relationships had characteristics of a gang war; anything less than truculence was considered a weakening of the Faith with bloody conflicts. Now it is different because the Holy Spirit is moving in—sick and tired of conflict—to open up lines of communication. Not all sources are eliminated, but it has brought about a friendliness between the Churches beyond belief years ago. If it (Hot Line) accomplishes half as much for Russian-American friendship, it will be one of the greatest blessings of our time.”

At the Rochester meeting, a Roman Catholic College was host to the World Council group. Present was an Anglican bishop from the city of Rochester (England). He was asked to say Grace; so he said in part “that we may recover in Thee what we have lost in ourselves.” Two high Russian clergy chanted thanks and the Metropolitan turned to the Catholic College President and said “Pax Vobiscum.”

Shouldn't we make a change in the Reformation Sunday program? I have never heard of anything else being emphasized than the break with Rome, followed by a tirade on the Church. As if that were the only reform to observe! If our vision is that little, may the Lord have mercy on our souls. Nothing is ever mentioned about Theological or Social Reform, or Luther's blunder when he came out against the Peasants' Revolt; it was really only half a reformation, so we observe only half even now. Protestantism means witness, not protesting. Besides, protesting is negative and we must be positive and progressive, or they will not only catch up with us, they will pass us by so fast that we will not know what happened.

Karl Barth once said, “I cannot hear the voice of the Good Shepherd as coming from the chair of St. Peter.” But in the *Ecumenical Review* of the World Council of Churches he writes, “Protestantism is in danger of being overtaken by the changes that are in process in the Catholic Religion, as evidenced by the Vatican Council to convene September 29. Protestants pay too much attention to the conversational contacts and too little to the inner renewal visible in scholarship, Theology and Liturgical Reform. How would things look if Rome were one day to overtake us and place us in the shadow? The renewal of the Roman Church summons Protestantism to seek its own renewal with a careful but mighty broom.”

There are great changes taking place in the Roman Church. The Pope appealed to the Eastern Churches for union (August 18). Two weeks later he appealed to the laity as one of the major hopes of the Church. In August, in Warsaw, “a country reputedly hide-bound Catholics,” *The Pilot* wrote, “the Ecumenical Movement received its apogee when a prominent Lutheran minister in full robes of his office preached the sermon at the principal Sunday Mass.”

Father Rooney speaks up about education: “No increase of mediocre institutions of higher learning can enhance the cause of Catholic education; it is better to concentrate on secondary education.” Father Casey wrote

(Concluded on page 22)



# Bishop Mathews Featured at Gloucester Church Anniversary

Riverdale Methodist Church in Gloucester, Mass., where the gulls wheel interminably overhead, observed its 125th anniversary service on Sunday, Nov. 17, with Bishop James K. Mathews as the preacher.

The service was prefaced by the tolling of the famous bell cast by Paul Revere in 1806. The anniversary hymn composed by the 58th pastor of the church, the Rev. Forrest Gordon Clark, was sung by the choir.

The junior and senior choirs totaling 65 members were directed in an interesting musical program by Mrs. Karl I. Witham, minister of music.

The choir robes had been made recently by members of the choir assisted by W.S.C.S. members. For five weeks sewing meetings were held at the home of Mrs. Witham in order to complete the work. Five of these sessions were required to complete the work.

Methodism came to Cape Ann in 1806, when the Rev. George Pickering, presiding elder of the Boston district, preached in the home of an English Wesleyan called John Edney, whose house was located near where now stands the Civil War monument at the Mills.

The first Methodist Church was erected in 1828, at the corner of Taylor and Prospect Streets. In 1835 this Town Parish society divided, one section going to the Harbor parish and the other met first in the old school house until it became unusable. It was sold for \$40 in 1837 and the proceeds went towards building a new church erected in 1837-38 on land donated by Samuel Curtis.

The edifice was dedicated in 1838 with a sermon by the Rev. Moses L. Scudder of Boston. The Revere bell was purchased from the Rockport Congregational Church, where in 1814 it had called the citizens to arms when the town was attacked by the British frigate *Nymph*.

December, 1963



*Bishop and pastor greet new members at the 125th anniversary service at Riverdale Methodist Church in Gloucester. Sponsors are standing behind the new members.*



*The 65-member choir of the Riverdale Methodist Church of Gloucester, Mass., made their own robes for the 125th anniversary services, assisted by members of the W. S. C. S. For five weeks meetings were held at the home of Mrs. Karl I. Witham, organist and choir director, and her mother, Mrs. W. Bernard Wilmoth, secretary of the official board.*

Down through the years there have been many periods of remodelings and improvements. In 1952 the church was destroyed by fire and had to be rebuilt at a cost of \$60,500. A new education wing was added on land donated by Miss Margaret Gale.

The rebuilt and enlarged structure was dedicated in 1954 by Bishop John Wesley Lord. The mortgage was paid

in full and burned May 19, 1963, by the Rev. William J. Ogle.

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### GENERAL INSURANCE

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# Area News

## Announce Stowell Scholarship Recipients

At the November meeting of the Board of Trustees, New England Conference, three ministers were named as Stowell Travel Scholarship recipients for 1964.

The Rev. Bernard Hanninger, minister of the Wesley Methodist Church of Springfield; the Rev. Robert K. Jones, Jr., minister of the Community Methodist Church of Cohasset; and the Rev. Seaton M. Woodley, Jr., minister of the Newton Centre Methodist Church, are those who will travel to the Holy Land for study and research as well as inspiration. The funds for their travel (\$1,750 each) are provided by income from the original bequest made in the 1930's by Dr. Charles H. Stowell, a member of St. Paul's Methodist Church in Lowell.

Information on how and to whom application for a 1965 scholarship should be made will be published next June with the deadline tentatively set for November 1, 1964.

## E. Longmeadow Methodists Will Build New Church

Negotiations have been completed by the East Longmeadow Methodist Church for the purchase of property to be used as a new church site from Colonel Samuel Z. Goldstein, local resident and business executive. The 13.7 acre tract of land is on the northwest corner of Somers Road and Chestnut Street, eight tenths of a mile from the center of East Longmeadow. The present church buildings are at 10 Center Square at the heart of the business district.

Malcolm R. Hanson, treasurer of the board of trustees and treasurer of the Springfield Federal Savings and Loan Association, signed the sales agreement for the Methodist Church. Mr. Hanson announced that the way is now clear for the church to proceed with building plans that will use approximately 8½ acres for church buildings, and holding a separate plot of more than five acres for recreational activities or future expansion.

The Church has been engaged in a self study program since January and a Planning Committee of church lead-



*World-Wide Communion Sunday observed at Crawford Memorial Church in Winchester, Mass., Oct. 6. Left to right: the Rev. Wakashi Onuma, Methodist from Tokyo, Japan; the Rev. Ebeneza K. Baiden, Methodist from Ghana, Africa; the Rev. H. Newton Clay, pastor; the Rev. Josiah M. Kibira, Lutheran from Tanganyika, Africa; and the Rev. G. Vaughn Shedd, minister of visitation.*

ers headed by Edward P. Bennett, Jr., Chairman of the Board of Trustees, recommended to the Official Board in September, the desirability of finding a site away from the center where sufficient space would be available for an expansion program. The church celebrated its 100th anniversary in November, 1953.

An Educational Building was erected to the rear of the present church building in 1957 under the leadership of the Rev. Ralph Crandall, and a year ago the church purchased neighboring business properties including a parking lot to allow for more space in the future. This addition was not sufficient for the standards established by the National Board of Missions of The Methodist Church for a building program.

A sub-committee of the board of trustees, John DuBois, Sanford Nooney and John Buckley, investigated the new site and the purchase was approved by a unanimous vote of the Quarterly Conference meeting in Special Session on Sunday, October 13, 1963, under the direction of the Reverend Elmo Young, Superintendent of the Springfield District. The Trustees had unanimously recommended the motion which prevailed.

The Rev. William R. Valentine, Jr., pastor of the church, reports that denominational executives from the Conference Board of Missions and



*The Providence Methodist Church of Easthampton, Mass., has concluded the observance of their 100th anniversary under the direction of their pastor, the Rev. Robert K. Sweet, Jr. Rear, left to right: the Rev. Elmo F. Young, Springfield district superintendent; the Rev. Donald E. Paige, Danvers, a former pastor; the Rev. Robert K. Sweet. Front, left to right: Arthur Thoun, chairman of the centennial committee; and Mrs. John J. McKeraghan, historian.*

the National Board of Missions and Church Extension have been involved in the study and have recommended the new site for serving more people with more efficient facilities. The new site is directly accessible to the communities of Longmeadow, Somers, Hampden and Wilbraham.



# Gandhi Peace Award

## Presented to E. Stanley Jones

The Rev. Dr. E. Stanley Jones, for many years a noted Methodist missionary to India, and now international evangelist, worker for peace and author of socially-centered devotional books, received the 1963 Gandhi Peace Award and its gold medal at a ceremony in New York, November 7. More than 300 church and civic leaders attended the gathering, over which the Rev. Dr. Ralph W. Sockman, minister-emeritus of Christ Church Methodist, New York, presided.



*The Rev. Dr. E. Stanley Jones (right), internationally known missionary, evangelist and worker for world peace, stands beside the 1963 Gandhi Peace Award, which he received November 7 in New York. With him is the Rev. Dr. Ralph W. Sockman (center), minister-emeritus of Christ Church Methodist in New York who presented the award, and Dr. Jerome Davis, Woodmont, Conn., executive director of Promoting Enduring Peace, Inc., the group which gave the award.*

—Methodist Prints  
by B. Elizabeth Marchant

he first went to India as a missionary of The Methodist Church, he has, through conferences and private discussions, worked to promote understanding between races, religions and nations. He has had the friendship of Gandhi, Nehru, Tagore and many other leaders of thought and of government in Japan, Malaya, India and elsewhere in the Far East, as well as of many in the U. S. and in Europe.

On January 3, 1964, Dr. Jones will observe his eightieth birthday. A national committee of 80, under the chairmanship of Judge Luther W. Youngdahl, Washington, D. C., is planning a series of nine dinners in as many cities across the nation, honoring the man and the event. The dinners will be held in Chicago, New York, Atlanta, Washington, Oklahoma City, Dallas, Denver, Los Angeles, and San Francisco. After the last dinner, Dr. Jones will fly to Asia for a series of conferences and ashrams that are scheduled until July, when he returns to America.

The Gandhi Peace Award is given annually by Promoting Enduring Peace, Inc., a national group of religious and educational leaders concerned with securing international goodwill and peace through non-violent and spiritual channels. President of the group is Dr. Kirtley F. Mather, professor at Harvard University and a former president of the YMCA's of America. The executive director is Dr. Jerome Davis, Woodmont, Conn., a former Yale University professor.

Speakers at the presentation included Dr. Mather and Dr. Sockman.

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Messages of tribute to Dr. Jones' contributions to international understanding between races, religions and writing were read from Ambassador Chakravarty of India and from U. S. Ambassador to the U. N. Adlai Stevenson, both of whom were prevented from attending because of U. N. duties. The chorus of Salem Methodist Church, New York City, sang a group of songs of peace.

Dr. Jones replied to the tributes in a speech pointing out the continued need for concern that peoples and nations know and understand the spiritual bases of peace and the growing need for harmony among men in our "small world" and in the atomic age.

Dr. Jones has been called a "catalyst for peace" and "an apostle of goodwill for a half a century." Since 1907 when

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# Wayland Succeeds Case As Editor

The Rev. Dr. Ewing T. Wayland of Park Ridge, Ill., has been elected editorial director of *Christian Advocate*, the professional journal for Methodist pastors, and *Together*, the midmonth family magazine. Both are edited at Park Ridge, Ill., but printed at Nashville, Tenn.

His election took place at the annual meeting of the Board of Publication in New York, October 30, and was effective November 1.

Dr. Wayland succeeds Mr. Leland D. Case, who as editorial consultant was active in planning both publications and in 1956 became their editorial director and editor of *Together*. Mr. Case resumes his original role as editorial consultant, giving full time to writing a book recounting the 175-year development of the Publishing House.

"I am happy to pass the editorial baton to Dr. Wayland at this time," Mr. Case said, "for it gives him the advantage of gearing the magazines



Clergymen representing all faiths participated in a program of Thanksgiving for Sturdy Memorial Hospital at Attleboro High School on Nov. 5. Left to right: the Rev. James McCarthy, St. John the Evangelist, R. C. Church; the Rev. John P. Anderson, Evangelical Covenant Church; Dr. Bhakti Vijayam, Vellore Christian Medical College; the Rev. Luther Lindberg, Immanuel Lutheran Church; the Rev. Charles Reynolds, chairman, Centenary Methodist Church; the Rev. Thomas F. Airey, All Saints' Episcopal Church and Cantor Irving Miller, Agudas Achim Synagogue. More than 700 representing all faiths attended.

into the program to be evolved at the General Conference at Pittsburgh next April. He is competent, knowledgeable and dedicated. With a staff high in professional ability and personal commitment, I am confident Dr. Wayland's leadership will carry both the *Christian Advocate* and *Together* to new levels of service to the church."

Dr. Wayland has been editor of *Christian Advocate* since 1960. He came to the Methodist Publishing House from Little Rock, Ark., where he had been editor of the *Arkansas Methodist* and the *Louisiana Methodist*. He is a member of the North Arkansas Conference where he served in pastorate prior to joining the staff of the *Arkansas Methodist* in 1946.

He is a graduate of Hendrix College and the School of Theology of Southern Methodist University. Hendrix conferred upon him the degree of Doctor of Divinity.

Mr. Case was engaged as a magazine specialist in 1955 to shape up plans for a "bold venture" in publishing, whereby the 130-year-old *Christian Advocate* would undergo "functional fission." Proposals, adopted at the 1956 General Conference, continued the old name in the new journal for pastors, and created a magazine for families under the name *Together*.

Prior to this association with church publishing, Mr. Case had been operating as a magazine consultant and contributor from Tucson, Ariz. Previously he had for 20 years been editor of *The Rotarian*, official magazine of Rotary International. He also had been an assistant professor at the Medill School of Journalism of

(Concluded on page 23)

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## Christmas Illuminations

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There were flares upon the hillside;

Lamps and fires in Herod's hall:

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## Announce Course at Drew U.

The Theological School of Drew University, Madison, N. J., will begin their program on Continuing Theological Education on Jan. 7, concluding on Feb. 4, 1964.

Teaching the core courses this year will be Dr. Lawrence E. Toombs, professor of Old Testament and Dr. John D. Godsey, assistant professor of Systematic Theology. In addition other members of the faculty will take part in special lectures, discussions and workshops.

As in previous years the program will include a number of interpretive trips to New York City's churches, museums and theaters. The program costs are: tuition, \$90, including New York City trips; room, board, \$145; total \$235.

## A Word or Two on Memorials

Every four years the word "memorial" takes on a rather specialized meaning for Methodists.

In these quadrennial years to Methodists a "memorial" is a petition to the General Conference for new enactments or for changes in the present legislation. A memorial is the Methodist way of getting a bill into the hopper of this great law and policy-making body.

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Methodist Church music directors of two conferences hold two-day meeting at Wesley Methodist Church in Worcester. The music institute was sponsored by the Music Education committees of the New England and New England Southern Conferences.

Any member or group of members of The Methodist Church or any Methodist organization on whatever level may "memorialize" this top law and policy-making body..

The deadline is April 26, the opening day of the General Conference.

The Rev. Dr. Leon T. Moore, Philadelphia, secretary of the General conference, states the following rules that govern presentation of memo-

rials: 1. Each memorial should deal with only one subject. 2. Each memorial must be submitted in triplicate. 3. Only Methodists may submit memorials. All memorials must be signed. Address all memorials to Dr. Moore, Room 301, 1701 Arch Street, Philadelphia, Pa. 19103. Memorials mailed to arrive later than April 18, should be addressed to Dr. Moore at Penn Sheraton Hotel, Pittsburgh, Pa.



Conference held on the aging at Christ Church, Wellesley. Left to right: the Rev. Edgar J. Helms, Milford, conference chairman, hospital and homes committee; Dr. Leslie H. Johnson, Worcester district superintendent; Mrs. Ralph B. Emery, Concord committee; Mrs. Warren Borges, Shorecliff committee; Miss Mary Chamberlin, daughter of Dr. Chamberlin, benefactor; Dr. C. Homer Ginns, New Bedford district superintendent; and the Rev. William H. Duvall, executive secretary of the New England Deaconess Association.

More than forty years ago my husband and I approached our first parish. We dismounted from the train and were met by "Miss A" who drove us in a horse-driven vehicle to the parsonage, using the opportunity to be the first to advise us on many subjects; first and foremost, the fact that their church had just had one student and that they did not want another. My husband was to understand also that he would be expected to remain in the charge, after completion of his Seminary course, long enough to get some work out of him!

There was another grievance. Several weeks had elapsed between the closing of the conference session and the closing of his college year. During those two weeks two deaconesses had been sent to carry on the work and to occupy the parsonage. Not only had they occupied the parsonage but they had taken it upon themselves to clean it, and had even the effrontery to clean it out and dispose of much of its content! The opposition was so strong that an indignation meeting had been called and the District Superintendent sent for. He later told us his side of the story. He obeyed the summons and arrived at the church. He approached the subject by noting that there were more persons in attendance than members on the roll and certainly non-members should not expect to have an opportunity to speak, and certainly not to vote. Furthermore, there might be members in the group with whom he had no previous acquaintance and their witness would be of little avail.

One of our first social gatherings was a church supper which was a pleasant opportunity for me to meet the people and enjoy a common meal. Little did I realize what lay ahead! The next morning "Miss A" appeared at the parsonage, laden with dish towels and a pail of hot water, explaining that she and the minister's wife always washed the dishes after such occasions. I was prepared for the next time. I took my pail of water to the next supper and mildly announced that I had no objection to washing dishes, but that I preferred to do them before they had stood overnight in a frosty room. Of course others took hold and continued to do so.

Later on when I expected my first child I was informed by "Miss A"

# "A" is for Advisers

by

Sara T. Wentworth

that I was not to go to the hospital but to a nursing home that was cheaper and plenty good enough. She also acted as treasurer. By the end of the Conference year our thousand dollar salary was \$300 behind until the last minute. She parted with it grudgingly and remarked that there would not be another cent available until after Conference.

Throughout the years I have learned that such situations are not too unusual. It just came as a shock at first. "Miss A" was really a most devoted Christian and worked for her church. There were two understandable reasons for her proprietary interest in the church. She had worked as a domestic for some wealthy families. One of her employers had been church treasurer; during her last illness "Miss A" had done the bookkeeping and after her death she inherited the job. The second reason was that one of the student ministers had interrupted his seminary work to act as principal at the town high school and "Miss A" had lived and

worked in the parsonage and become very much attached to the family. She had visions for its improvement as follows: (1) a deaconess who had come from that section, or worked in the section should always have a room in the house. (2) the front living room, unused and unfurnished, should be fixed up for weddings and funerals and kept locked between such occasions.

I still find that advice to the minister's wife is available anywhere on any subjects, but I do not seek it. I well remember when three ministers' wives, unknown to one another, decided to return to their professions; I remember the occasion of wearing a red coat at a meeting of ministers' wives just after another superintendent's wife had explained to the mother of a minister's wife that "Kay" should not have bought a red coat. Nothing but navy, black and brown were appropriate.

Also, the occasion when a minister's wife was explaining that a minister's wife should not hold office, and turned to me for corroboration. At the time I was president of the Conference WSCS. The best thing, if possible, is not to hear such advice, or not to apply it to oneself. Just keep "fluid" and circulate. There is no use listening to directions which one does not intend to follow.

Much of our difficulty in small churches is that too much advice is given to individuals who have the authority and "know how" but are too timid to carry on. They call on anybody and everybody for suggestions, and how they get them! Two examples come to mind. One church voted a new paint job and consulted every organization in the church. They all voted for the same color. Whereupon the minister and the lay leader decided to try another. In another situation the WSCS was buying paint for the vestry walls, the women asked for and received several suggestions. After making their decision they decided to take the one color that was immediately available in the local store.

A member of a committee, even the chairman, should not make decisions on her own. Presumably a committee has been carefully selected for a particular work and all should be consulted, meeting together as a unit and not over the telephone. They

(Concluded on page 23)



## BRIEF NOTES

• The Seminary Singers of Boston University School of Theology under the direction of Dr. James R. Houghton have been selected to sing at the 1964 General Conference in Pittsburgh, Pa. Six choirs from all parts of the country will be featured at each day of the Conference, the Boston group performing on April 30.

• The Rev. Walter S. Ryan, director of Christian Education at First Methodist Church in Pittsfield, Mass., has been elected chairman of the Workers with Adults section of the Methodist Conference on Christian Education. He will head the group for two years.

• A Portland District Rally of the Laity was held Dec. 8, at School Street Church, in Gorham, Me.

• The Rev. Robert P. Cumler, formerly of Kennebunk, Me., has become director of physical education of the Warren YMCA in Warren, O., succeeding his father who has gone to another YMCA. He is experimenting with the rehabilitation of coronary patients. He plans to return to the ministry within a few years.

• The Rev. Dr. Guy H. Wayne, Boston district superintendent, reconsecrated the new vestry, church parlor and kitchen of the Greenwood Memorial Methodist Church, 380 Washington Street, Dorchester, at the morning service on Dec. 8. The vestry will be known as the Annie B. Hall memorial vestry in memory of Miss Hall, a benefactor of the church.



*The beautiful sanctuary of the new First Methodist Church in Whitman, the Rev. Frank Gulinello, minister. The "old rugged cross," is suspended above the altar. The sanctuary was consecrated by Bishop James K. Mathews on Sunday, Nov. 17.*

### **Elect Robert Lear M. I. Associate Secretary**

Robert Lear of Des Moines, Iowa, has been elected an associate secretary of The Methodist Church's Commission on Public Relations and Methodist Information and director of the commission's Chicago office. The 36-year-old journalist has been director of Iowa Methodist Information since 1956.

His election was announced by Bishop Eugene M. Frank of St. Louis, commission president.

Lear will succeed the Rev. Dr. Arthur West, whose election as general secretary of Methodist Information was announced earlier and who on April 19, will succeed the Rev. Dr. Ralph Stoodly in the commission's headquarters office in New York. Dr. Stoodly will retire on that date after 24 years of service as its chief executive.

Methodist Information is the general public relations office and news bureau of The Methodist Church, with the main office in New York, and national-level branch offices in Nashville, Tenn., Washington, D. C., and Chicago.

Lear will be in charge of the commission's Chicago office, which is

(Concluded on page 24)

### **New Whitman Church Consecrated**

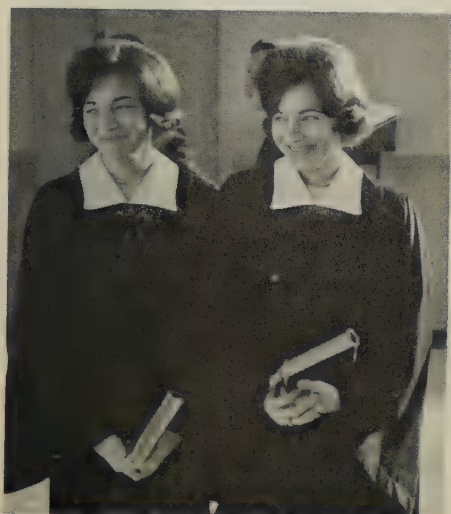
Bishop James K. Mathews consecrated the new First Methodist Church in Whitman, on Sunday, Nov. 17, in an impressive service that was attended by more than 500 persons.

The impressive brick contemporary colonial structure is the work of Lang and Lambert architects of Boston. The large front window is ornamented by a white glass cross.

The church was built under the leadership of the Rev. Frank Gulinello, the present pastor. This is his second church building program. The first was at Weymouth.

The present long-range building program began in 1962 with the addition of four classrooms. Ahead of us is the completion of a new fellowship hall, renovations in the vestry, the addition of a steeple and a new parsonage.

The Rev. Mr. Gulinello is the 30th in the long line of pastors who have served the church. The church began with 12 members. A continuous growth in membership spanned the years 1904-10. Again the membership increased from 1951 to the present time. The present membership is 440 and its total constituency is 695 in 230 homes.



*Identical twins. Two sisters, Beverly and Barbara Babbitt, are first sopranos in the choir at the newly consecrated North Attleboro Methodist Church.*

## Higher Call

Mrs. Jennie Tuoy Roberts Nuzum, widow of the Rev. Willard O. Nuzum, died Oct. 4, at Orlando, Fla. The Rev. Mr. Nuzum who retired in 1935, died last January. They were married Dec. 27, 1892.

The Rev. Mr. Nuzum served churches in both the New England and Southern Conferences at Pawtucket; Willimantic; New Bedford; Trinity, Cambridge; chaplain, Rutland Sanitarium; Ipswich, Broadway, Lynn; and C.C.C. chaplain. Mrs. Nuzum is survived by three children: Mrs. Helen M. Howe, Mrs. Ruth Pauline McConnell and George R. Nuzum.

The Rev. Earl W. Bigelow, 74, retired Methodist minister of the Maine Conference, died November 1, at his home in Harrington, Me., following a long illness.

Born in Grafton, Mass., April 11, 1889, he was the son of Oscar and Clara (Badger) Bigelow. He had served as pastor at the Harrington church for 23 years. He had also served at Franklin, Hodgdon, Goodwin Mills, Chebeague Island and the North Augusta Methodist Churches.

Besides his widow, Mrs. Erma Bigelow, he is survived by a son, Harold Bigelow of Harrington; one daughter, Mrs. Clara Langley of Wilmont, N. H.; five grandchildren and several nieces and nephews. Interment was in the family lot in Forest Hills Cemetery, Harrington.

The Rev. James W. Barr, 70, pastor of the East Eliot, Me., Methodist Church, died Nov. 7, at a Rochester, N. H., hospital following a short illness. Born at Cardiff, Wales, May 31, 1893, he was the son of James and Clara Barr. He was educated in Wales and served several pastorates there.

Since 1921, he has served the following charges in the Maine Conference: New Sharon, Strong, West Paris, Bucksport, North Anson, Searsport, Kent's Hill, Newport, Rockport, Fairfield, and Berlin, N. H., Berwick, and for the past two and a half years, at East Eliot.

He is survived by his widow, the former Lutie Russell; a son, Charles R. Barr of Gorham; a daughter, Mrs. Minnie Smith of Ambler, Pa.; a brother, Charles G.; and four sisters,

Mrs. Clara Dennings, Miss Jennie Barr, and Mrs. Alice Jenkins, all of Cardiff, Wales, and Mrs. Agnes Newman of Nottingham, England, and nine grandchildren. Funeral services were held at the East Eliot Methodist Church and burial was at Fairview Cemetery in Farmington.

The Rev. Dr. Arthur D. Stroud, 82, of Ayer, former pastor of the First Methodist Church in Boston, the Federated Church in Ayer, and the United Church in Shirley, among others, died Nov. 14, at Lowell General Hospital.

Born in Minnesota he was graduated from the University of Minnesota in 1906, received his theological degree from the Boston University School of Theology in 1909 and his doctoral degree from the same institution.

During World War I he served as a YMCA secretary in France. He was a former prison chaplain, a former trustee of the Boston Public Library and Morgan Memorial and

for many years was chaplain of the Florence Crittenton League of Compassion. He had also served Methodist churches in Newton Highlands, Ipswich, Hudson, Chelsea and Westfield.

He was a member and chaplain of the Star of Bethlehem Lodge of Masons in Chelsea and the Caleb Butler Lodge in Ayer. He leaves his wife, Mildred Andrew Stroud; three sons, Arthur D., of Ayer; Dr. Richard A. of Lowell; and Ronald E. of Fort Lauderdale, Fla.; and a daughter, Mrs. Robert W. Hartley of Waltham.

## Bishop Mathews Addresses Christian Education Conf.

Adult education is a "massive, compelling, and inescapable task" facing the church today and must take top priority in local congregations.

This is the advice of Bishop James K. Mathews who told the Methodist Conference on Christian Education, "I know of no single demand upon us of anything like it in immediate and fundamental importance."

"We may already have neglected this too long and it *may* be too late," he added.

The fifteenth biennial meeting of the conference was held November 5-10, in Chicago with a record registration of 1,120. The theme was "His Word Our World."

Bishop Mathews stated that a recent survey of New England Methodism indicated, among other things, that "our members neither know their faith adequately nor are they, by their own admission, guided by it in any marked degree in the decisions of everyday living."

"The great multitude of church members try to get a lifetime of mileage out of their teen-age view of the Christian faith," he said.

"At precisely the time when we are telling laymen that they must *be* the church in the world," he continued, "We find them almost totally illiterate as regards both the church and, may we say, also the world."

The bishop said further:

"I do not mean that we merely become agents of handing out an abundance of information about a multitude of churchly and worldly subjects. Rather, it is required that we offer an education in humanness

(Concluded on page 24)

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## East Saugus Church Hosts Foreign Students

International students recently spent a successful week-end at the East Saugus Methodist Church. Students from Harvard, M.I.T., Simmons, Children's Medical Center and Boston University.

Miss Marion Starkey, famed writer and a member of the East Saugus Church, acted as the guide for a historical tour to such places as the Saugus Iron Works, the Peabody Museum, Essex Institute and the House of Seven Gables.

Students and host families enjoyed a New England dinner, followed by a Hallowe'en party. Sunday morning guests attended the regular worship service.

Guests included: Dr. Bachoo Ediham, India; Dr. Ceferina Estacio, Philippines; Mr. and Mrs. John Peden, Australia; Margaret Rutter, England; Mr. and Mrs. Kazna Terada and their two-year-old baby Nasuka, Japan; Sythira Cerasestakul, Thailand; Hue Young Whang, Korea; Ayako Sanahara, Japan; Hidak Takeno, Japan; and Yosh Hashimoto, Japan. Mrs. Norman Penley, chairman of the Commission on Missions planned the program. The Rev. John H. Pressey is pastor. Students were invited through the International Student Association in Cambridge.

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## Vermont Native Returns From Ryukyus

Mario C. Barberi, Jr., has just returned on leave from Yaeyama in the Ryukyus, where he has served as a missionary, teaching modern agricultural techniques.

Another missionary who has worked closely with him during his ten years on the islands is C. Harold Rickard, a Vermonter by way of Oklahoma.

Mr. Barberi's wife was Joy Morris. They have three children, Stephen, Susan and Margaret. Both he and his wife were commissioned at Buck Hill Falls in 1952. His first term and two years of the second term were at Tura in North Okinawa. For the past three years he has been at Yaeyama.

The islands are experiencing a prosperity unknown before World War II because of the money poured into the country by the service population. He and Rickard have begun a rural center. Because the protein element is so scarce in the diet they have introduced the breeding of New Zealand rabbits and goats to provide more meat. Their work is carried on through the Division of World Missions and the United Church of Christ of Okinawa.



International students spend week-end at East Saugus Methodist Church. Seated, left to right: Dr. Bachoo Ediham, India; Dr. Ceferina Estacio, Philippines; Jean Peden, Australia; Margaret Rutter, England; Mrs. Yasuka Terida, Japan, holding Nasuka; and Sythira Borasestukul, Thailand. Standing: Miss Marion Starkey, Saugus, author; Hue Young Whang, Korea; John Peden, Australia; the Rev. John H. Pressey, pastor; Mrs. Norman Penley, program chairman; Ayako Senahara, Japan; Kazna Terada, Japan; Hidek Takeno, Japan; and Yosh Hashimoto, Japan.



After ten years in missionary work at Okinawa and the Ryukyus in the Pacific, Mario C. Barberi, Jr., dropped in at the ZIONS HERALD office with friend, the Rev. Charles Reynolds of Centenary Church, Attleboro. He plans to visit his native Barre, Vt., before returning to the missions field.

# South African Methodists Pushing for Desegregation

by George M. Daniels

**I**n the Republic of South Africa, Methodists have taken the first step in an attempt to desegregate the church. The goal is to reorganize the church from one split along racial lines to a church undivided, non-racial and all-inclusive.

The move has just begun and may never get off the ground, but it is considered tremendous progress in that, for the first time in its history, The Methodist Church there has brought the issue into the open.

To understand fully what is being attempted it is necessary to first look at the brief history of Methodism in the Republic, as it has functioned and grown even under the most strict racial laws in the world.

Since the founding of The Methodist Church in South Africa in 1816 by British missionaries, membership has grown to 1,300,000—most of whom are Africans. In the course of time Africans were ordained and later appointed superintendents. This, in itself, did not cause much concern among white Methodists, for they looked upon it as a natural act to allow Africans to minister to Africans, in their own churches, which were segregated along racial lines.

Churches in South Africa are organized on a circuit basis. A circuit may have five or six churches on it, usually administered by one or two pastors. Several circuits then comprise a District which is further divided into Synods, for administrative purposes. There are seven districts in all, and a Synod for each.

The main ruling body of the Church, however, is the Conference, which meets annually, and Conference delegates are elected by the Synod.

Each district has a chairman, elected annually. His position or status is comparable to that of an American Methodist bishop. He can, if elected,

succeed himself year after year. The Conference, however, is presided over by a President, and each year the presidency must change.

Some years ago an African was nominated as chairman of a district, of which both African and European churches are a part. This was too bitter a pill for white Methodists to swallow, so instead of electing the African as a District chairman, the Synod "created" a special post of Deputy Chairman. Today, six of the seven districts have African Deputy Chairmen.

For the last five years an African has just missed being elected president of the all-ruling Conference. Last year he missed it by only one vote.

The argument against having an African president, who would then be the top Methodist in the Republic, is that all Methodist properties are vested in the name of the president, and considerable property is in white areas. The fear, according to reports, is that because of the Government's strict policies of Apartheid (separation of the races), the church might lose its rights to property in white areas.

Just recently, however, the Natal Synod pointed to the necessity of desegregating the church. The group, with only one dissent, passed a resolution urging the Conference, which meets next month, to redraw Circuit boundaries along geographical lines rather than racial lines. "Many of us," the resolution states, "have noted with growing concern the existing and increasing division between us as brethren and people. As a whole there seems to be no immediate solution to this division. Good suggestions, such as the interchange of pulpits, are not enough."

"This Synod," the resolution went on, "grateful for the conviction of the

Conference in 1958 and 1962, that it is the will of God for The Methodist Church to remain one and undivided, believes that this ideal must now be worked out on the local level where reorganization of Circuits on a non-racial basis would allow all ministers to work on a united staff in their Circuit whilst retaining their own particular pastoral responsibility.

"The Synod requests the Conference both to direct Circuits to consider such steps towards unifying local Circuits, and to set up a connectional committee to consider the implications and to present to the 1964 Conference a worked-out draft plan."

The greater significance of this resolution is in the fact that the Natal Synod, unlike some others, is deeply rooted in segregation and is all white. This alone is good indication of the progress of the struggle within the Church to become all inclusive.

The implications of such a resolution are manifold. If the resolution passes, instead of having separate African, Colored, Indian and white Circuits in the same geographical area, there will be only one or more circuits made up of separate churches without regard to their racial composition. Each minister, African and white, will be minister of a Circuit and will preach in all of the churches in the Circuit, African and white. There will be a united Circuit Quarterly Meeting, Guild Council, Sunday Council and Local Preachers' Meeting, and members will be free to belong and worship where they wish.

## Postponed Dinner Held Dec. 11

Because of the untimely death of President Kennedy the 140th Anniversary Dinner of ZIONS HERALD was not held as originally planned on Nov. 25, at the George Sherman Union of Boston University.

However, over 200 Methodists from all parts of New England did attend the dinner held on Dec. 11, at Old South Church in Copley Square. Dr. Emory Stevens Bucke and Bishop James K. Mathews were featured speakers, and Henry W. Webster, president of the Boston Wesleyan Association, presided and introduced the head table guests.

The January ZIONS HERALD will contain pictures and stories of one of the greatest nights for Methodism in a long time.



## EDITORIAL

(Concluded from page 2)

brotherhood and justice, and for an end to long entrenched evil. We rejoice that in community after community, city after city, state after state, good will and good laws have moved ahead with men and women of good intent working well together.

We call upon all of our pastors and members, and the people of our land and of all lands, to so speak and so live as to deepen by word and deed the brotherhood of man and make this a reality instead of a hope.

## BISHOP MATHEWS

(Concluded from page 5)

First of all, we, who have been forgetful are called to recollection and return. We have come to take God for granted, have tried to encase Him in the past and to capture Him in our creeds. Meanwhile, He is at work, as always, in the present orders of society.

Let us recall that we are a people by heritage dedicated to law and order and to equality under law. This was by specific intent. For three hundred forty-three years ago this very week the Pilgrims landed on Cape Cod. Their navigation had been faulty, and they had missed the territory for which they had been granted authority. Some of the colonists considered that they were, therefore, under no law. Then, by deliberate act, they made themselves equal under law, by creating the "Mayflower Compact." In this they promised to "covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony, unto which we promise all due submission and obedience."

They were, therefore, a covenanted community: in acknowledging God, they acknowledged one another. By self-conscious promises, each held himself before God as responsible to his neighbor in a common endeavor. We are summoned by the martyrdom of our President to renew such a covenant of equity, under law, which is basic to any true community.

Secondly, in the light of this sacrifice, we are called to receive the very realities which it symbolizes. Therefore, we must embrace this new world of radical change and possibility. For it is offered to us as the gift of God.

Moreover, if this is to be a meaningful sacrifice, we are called as a people deliberately to involve ourselves in the whole enterprise of humanity. For, in a degree unparalleled in earlier centuries, we owe ourselves to the world. Merely to preserve ourselves as a

nation is to lose our identity. But to give our lives in the service of total civilization is to find ourselves. For it is only in our mission together that we *are* a nation.

Again, in view of this martyrdom, we are called to a deepened fulfillment of the dignity of every person. There can no longer be any second-class people of any kind, anywhere. Only through acknowledging this dignity for all—without any exception—can any one of us possess dignity himself. So it is that integrity may return to us and we can be the nation we have pretended to be.

What I have said is that we have been present at a new crucifixion and that we all have, in fact, contributed to it. Our Crucified Lord enables us to understand the cruciform nature of all human existence, and He endows even the most senseless event with cosmic meaning. But the Christian is not allowed to speak of crucifixion without speaking also of resurrection. This can only be realized by our embodying, as living sacrifices, that which was embodied by the one who was slain. That is to say, we are to confront life and the world with a new openness, a new awareness of our true identity and responsibility as a nation, and a new readiness to acknowledge the validity of every human being.

Finally, let us receive the torch that has been "passed" to a new generation of Americans. "For this generation," as John Fitzgerald Kennedy himself so clearly expressed it, "would not exchange places with any other people or any other generation. The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it—and the glow from that fire can truly light the world." That never-dying torch has now been lighted by a martyr for his people. For this man not only uttered words but lived by them. "Every one to whom much is given, of him will much be required."

*Amen*

## Christmas Greetings

New England Deaconess Association

Allister R. MacKay, president

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Memorial gifts are cherished in our work or to build a needed chapel

## PROTESTANT-CATHOLIC UNITY

(Concluded from page 10)

a second article in *The Pilot* on dropping elementary education, as he got a lot of mileage out of the first. In spite of the cliché about the first twelve years, the ways of thinking are most important in the post-adolescent and early adult years.

Several years ago, Catholics were not allowed to read the Bible, but now the Rev. Philip King (St. John's) tells the Maine parochial teachers that the Bible is serving as a bridge between Christians. I understand, too, that many of their seminaries use the Revised Standard version.

Fr. John McKenzie, S. J., Professor at Loyola, spoke a month or so ago to 4500 Catholic teachers as follows: "A school is not to protect the student by its teaching—all a school can do is teach. If the freedom of the student to think is short-changed, in all probability it began in our elementary schools. We defend our freedom as teachers but deny to our students the very freedom for which we fought. This system is producing hundreds of thousands of well-intentioned Catholics, who never miss Mass on Sunday; but these same people don't know how to live and practice the principles of inter-racial justice. If this is the best our Catholic schools can do, I don't believe there is any purpose in maintaining them."

Their work of charity is challenging—among the handicapped, incurables, unwed, problem children, hospitals and Homes for the Aging. So many of their administrative priests have previous training here. The Catholic Family Center has even appointed a non-denominational Board of thirty of Boston's outstanding citizens.

So we Protestants must again strike out for higher objectives in spite of the fact that 85% of our givers want to keep the *status quo* (McGill Atlanta Constitution). Dean Miller of Harvard says the Church has become almost as monastic as the orders in the Middle Ages: "There seems to be no connection between what happens in the Church and what happens in society, except that people living in a desperate age use it to tranquilize their disturbing experiences like some kind of lullaby. The Church simply does not have a cutting edge. The Church has taken the culture of our time and absorbed it." Yale's Chaplain Coffin writes, "The problem of the Church today is ineffectiveness. We never had attendance so high and influence so low and maybe the two are not unrelated."

Personally, I think we need more common sense in our Religion instead of more theology. Granted, everyone gets mixed up about God, the Universe, pain, death, sin; but have we found adequate answers in our Theology? Some have, but the world hasn't. Stereotyped answers do not bring the same response today.

I wonder, too, if more acclaim and loyalty should not be given the World Council of Churches and National Council of Churches. The Roman Catholics have their denominations, but a common loyalty. We are apt to be of Paul and Apollos rather than Christ. Too much individualism can become anarchism and ruin.

I am also getting to the place where I think that the Commission on Social Action should supersede the Commission on Evangelism. The latter cultivates an inward, selfish, personal and subjective interest, and too rarely gets anywhere else. We need to find our personal relationship with the Universe, to build up the Church and improve the individual, but I wonder if we are doing it in the best way. When we bring people to Christ and to the Church through Social Action we have accomplished two purposes instead of one. We don't look like a superior Church when the chief opposition to integration comes from Protestant Governors and Senators who teach Sunday School or come to General Conference when two outstanding Roman Catholics are leading the advance. Let's try a different shift in this new era. Did you get a copy of a Covenant and Commitment pledge for the Parish to sign? I cannot see how it can help the Kingdom of God very much for only the ones who do it anyway sign. Why don't they ask commitment on something realistic? Is it because it is a lot easier to read and pray and attend Church than do away with injustice? If we went to work among the underprivileged, the aging, the delinquent, the divorced, the alcoholic, promoting day-school religious education, we would give evangelism the broad scope it should have. I cannot see evangelism without social concern. Social salvation, according to Jesus' teachings, is more necessary than personal salvation.

This personal salvation business has become a psychosis—a desire to possess the kind of a God who cannot claim any ethical loyalty in return. We should get away from this other-worldliness to this-worldliness and its problems. Like the President of Notre Dame as he criticizes his Church for avoiding Science ever since Galileo—he doesn't want to live in the Middle Ages. Neither should we!

It has been the business situations that have made for more reform than the religions. In ancient Israel, the Reformation and in Methodist beginnings, all had an awakening in the economy. Evidently it is the economy of this era that is going to take care of Communism and Capitalism; people want better living conditions and it is far better for them to get these conditions with religion than without it. It seems that the Church can do well to explore this connection.

The Protestant theme should be "Behold, I show you a more excellent way." What have we done because our religion compels us?

We had a fear when the late President Kennedy took office as President that the Papacy would take over. Instead, Kennedy and the American ways have taken over the Papacy. We may be developing a new kind of religion here in the States that will visibly affect the whole world towards a unity of endeavor and interest—even though physical unity is far away.

" . . . we need more common sense in our religion instead of more theology."



## MASS. COUNCIL

(Concluded from page 3)

The Rev. Dr. Albert J. Penner, Congregational head, was elected as new president of the Massachusetts Council of Churches to succeed Bishop James K. Mathews who has served as president during the past two years.

At the evening session Governor Peabody said that a politician "may be compromising not because he wants to but because he has to."

He begged for understanding for those in office who are trying to unlock the complicated machinery of government.

## "A" FOR ADVISERS

(Concluded from page 16)

should work out some solution, compromise if necessary, to be reported to the larger group.

Frequently I get letters from organizations marked, "For your information." This delights me because I receive the information but do not have to reply. However, the phrase, "For Your Information," spoken with a certain accent, makes me see red. Of course we make mistakes. That is how we learn to do better.

Those of us who "itinerate" face many differing conditions every time we move. We might like situations similar to those we left behind but that is impossible. It is far easier to adjust ourselves than to teach an active organization to run in our rut.



*Friendship Methodist Church in Providence, R. I., the Rev. William O. Grunden, pastor, honors its members with 50 or more years of service. Reading clockwise are: Mrs. Sigrid Backstrom, Miss Ida Erickson, Mrs. Florence Leffingwell, Bert Backstrom, Mrs. Adele Axelson, Adolf Carlson, Mrs. Sarah Peterson, Mrs. Ethel Channon and Mrs. Agda Eliasson.*

Let us take a breathing spell before we advise, or at least wait until our advice is requested.

## DR. WAYLAND

(Concluded from page 14)

Northwestern University, and city editor of the Parish edition of the *New York Herald Tribune*.

A graduate of Macalester College, he also studied at Minnesota and Northwestern Universities and the

University of Chicago and holds honorary degrees from Dakota Wesleyan University and Simpson, Morningside and McKendree Colleges.

Mr. Case was one of the 1963 recipients of the Gold Medal "for distinguished service to the denomination at large" awarded by Old St. George's Methodist Church in Philadelphia. He is author, co-author or editor of several books in journalism, western history and international affairs.

The drama of a surgeon saving a human life is seen by few, but the reputation of a hospital and its skilled staff reaches the distant corners of the earth. The New England Deaconess Hospital is internationally known for its work in brain, chest, cancer and thyroid surgery, in diabetes and in cancer research and treatment. Six thousand surgical patients and four thousand medical patients are admitted annually. They come from all states of the nation and from more than forty foreign countries.



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Executive Secretary

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## LEAR ELECTED

(Concluded from page 17)

located in the Methodist building, 1200 Davis Street, Evanston, Ill.

Son of a Methodist minister, Lear was born in East Bank, West Virginia, was graduated from the Marion (Ky.) high school, and attended business college in Evansville, Ind.

He earned the bachelor of journalism degree at the University of Missouri in 1951, and after a four-year stint as a reporter and city editor of

the *Enid* (Okla.) *Daily Eagle*, returned to the university for graduate work, receiving his M.A. degree in journalism in 1956.

He served in the Army Air Corps in 1945-46.

His work as director of Iowa Methodist Information has included editing the *Hawkeye Methodist* and the Iowa Area news edition of *Together* magazine. He has also been Iowa correspondent for *The Christian Century* for the past five years. His stories and

photos have appeared in many religious periodicals.

He has served as special correspondent for Methodist Information for the current church-wide Bishops' Mission on the Ministry.

He was a delegate to the 10th World Methodist Conference in Oslo, Norway, in 1961.

Active for many years as a layman, Lear has served on the official board of the Missouri Methodist Church, Columbia, Mo.; First Church, Enid, Okla.; and Windsor Church, Des Moines.

At the University of Missouri, he served as president of the Wesley Foundation and in several other campus religious group offices.

Lear is chapter secretary of Sigma Delta Chi, and a member of Kappa Tau Alpha, the national Religious Public Relations Council, and the Methodist Press Assoc.

Mrs. Lear is the former Sue Thompson of Rolla, Mo., who is also a graduate of the University of Missouri and actively identified with the work of the church.

## Bishop at Education Conference

(Concluded from page 18)

which unites the possibility of an adequate self-understanding before God with a workable picture of the world we live in, holding together the summons to reflection, decision, and action.

"In quite a new way, our churches must again become *schools*; our pastors become *teachers*; our members, *students*: that is, the *disciples* of Jesus Christ they are called to be. Nothing less than a brand new image of ourselves and of the church must be forged."

The conference recommended that the denomination have a churchwide convocation on Christian education no later than 1967. This would be the first such convocation, a mass meeting of perhaps 5,000 Christian education workers, said Dr. Walter N. Vernon, Nashville, Tenn., secretary-treasurer of the conference.

*Deeper Root*, a new Methodist-produced motion picture described as a "look at the meaning and character of the youth ministry of the church," had its premiere at the conference. For use by churches across the nation, it is a documentary of the annual spring planning retreat of the Methodist Youth Fellowship of First Methodist Church, Ann Arbor, Mich.











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